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A Moor.

A Moorish Woman.

THE WORLD IN MINIATURE;
Africa.

A DESCRIPTION OF THE MANNERS & CUSTOMS
OF THE
MOORS OF THE ZAHARA,
AND OF THE
Negro Nations

BETWEEN THE RIVERS SENEGAL AND GAMBIA,

Illustrated with Colour'd Engravings & Maps.

VOL. I.

Pub^d at R. Ackermann's.

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THE WORLD
IN MINIATURE;
EDITED BY
FREDERIC SHOBERL.

Africa,

CONTAINING
A DESCRIPTION OF THE MANNERS AND CUSTOMS,
WITH SOME HISTORICAL PARTICULARS
OF THE
MOORS OF THE ZAHARA,

AND OF THE

Negro Nations

BETWEEN THE RIVERS SENEGAL AND GAMBIA :

ILLUSTRATED WITH TWO MAPS,
AND
Forty-Five Coloured Engravings.

VOL. I.

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TO THE

World in Miniature.

R. ACKERMANN respectfully reminds the public, that each division of this popular collection may be purchased separately and forms a work complete in itself. The parts already published are :

Illyria and Dalmatia, 2 vols. with 32 coloured engravings.

Africa, comprehending the Manners, Customs, &c. of the Moors of the Zahara, and the Negro Nations, between the Senegal and Gambia, 4 vols. with 47 coloured engravings.

The next in succession will be *Turkey*, in 6 volumes, and *Japan*, in 4 volumes. The former is expected to be ready for publication in September, and the latter about the end of the present year.

PREFACE.

THE spirit of discovery, awakened during the latter half of the eighteenth century, and encouraged in a particular manner by the munificence of his late Majesty and the British government, could scarcely fail to extend its views to the vast unknown regions of the African continent. The obstacles which, from the days of Alexander the Great to the present hour, have prevented either large bodies of men, or single individuals, from penetrating into the interior of

this wonderful country, have but served, as might naturally be expected, to excite curiosity; and notwithstanding the failure of the numerous candidates who have adventured to explore it, others, prompted by a laudable ambition, have not been wanting to embark in the same dangerous enterprise. The melancholy fate, however, of Houghton, Horne-mann, Park, Peddie, Tuckey, Burkhardt, and Ritchie, has left us little hope of any speedy addition of importance to our present stock of knowledge; and it appears probable that Africa will long continue to be “a sealed book” to Europeans.

This immense quarter of the globe, whose numberless productions stimulate commercial speculation as strongly as scientific research, which, in an equal number of square miles, contains ten times as many species of quadrupeds as are to be found in Europe, is nevertheless separated from us merely by an arm of the sea of no very great extent; nearly its whole circumference is accessible to shipping; the Europeans have numerous establishments upon its coasts; and yet such is the nature of its climate, and such the disposition of its inhabitants, who are divided into thousands of petty states

and independent tribes, that to us the interior of Africa is still an unknown world.

The attempts which have of late years been made, chiefly under the auspices and at the expense of the African Association in London, to enlighten our ignorance respecting this extraordinary region, though unsuccessful in their main object, have, however, furnished us with much valuable information, even concerning countries at a considerable distance from the coast. To none of the enterprising men engaged in these expeditions, is the public so deeply indebted, as to the unfortunate

Mungo Park, whose observations are so comprehensive, so multifarious, and so accurate, as to leave little of novelty to those of his successors along the route which he has traversed. Peculiarly qualified as he was for the task, it is deeply to be regretted that in his second expedition he should have suffered impatience to triumph over his better judgment, and to hurry him away at an improper season, which gradually reduced his escort, whose preservation might possibly have averted the melancholy catastrophe, that terminated at once his journey and his life.

The volumes here presented to the

reader relate to a portion of Africa, the earlier accounts of which are derived from the French, whose settlements and factories in this quarter gave them better opportunities of information than other Europeans. The fortune of war transferred those colonies to the English ; and to travellers of our own nation, we have to look exclusively for more recent intelligence. The works of writers of both nations have accordingly been laid under contribution ; but it would be injustice not to acknowledge that to Park's interesting and amusing narrative of his first journey the editor owes particular obligation.

To some, perhaps, the chapter which treats of the slave-trade, and which occupies a large portion of the fourth volume, may appear of disproportionate length, more especially as that traffic has been abolished by Great Britain, and most of the European states. When, however, those who may be disposed to censure consider the importance of the subject, and reflect that probably a great majority of the readers of this work are too young to recollect the exposition of the horrors of this traffic which induced our legislature to enact its suppression, the editor trusts they will acquit him of the charge of pro-

lixity in that article, in which he has endeavoured to afford an insight into the odious nature of the slave-trade, without giving too violent a shock to the feelings.

The embellishments which accompany these volumes will be found more diversified, and for that reason it is presumed not less interesting than those illustrative of *Illyria and Dalmatia*. They are characterised by the same fidelity of design and the same elegance of execution, which it is the determination of the publisher to keep up in the successive portions of this gallery of the **WORLD IN MINIATURE**.

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AFRICA

In Miniature.

THE ZAHARA, OR GREAT DESERT.

CHAP. I.

ORIGIN OF THE MOORS.

ALL the inhabitants of the west coast of the African continent, from the straits of Gibraltar to the mouth of the river Senegal, have received from Europeans the indiscriminate appellation of Moors. The same language and the same religion have made one nation

out of a hundred tribes of different origin.

If we survey the revolutions which Africa has undergone, we shall find in the remotest period of history a pastoral people expelled from Egypt, and driven back into the western part of the desert, long before the foundation of Carthage by the Phœnicians. That city, extending its commercial relations to the most distant regions, excited, by its wealth, the jealousy of the Romans, and at length fell overwhelmed by their superior power. After the destruction of this flourishing state, part of its inhabitants joined the Numidians and Getulians, and thus augmented their population.

The Romans remained in possession of this part of Africa till the fifth century: they were driven out by the Vandals, who, after retaining it for about one hundred years, were in their turn expelled by the Romans.

In the seventh century, a new religion, founded on the spirit of conquest, sprung up and changed the face of the globe. It spread like a torrent over every part of the world, and wrested from the Romans what was yet left them in Africa. The Moors embraced with enthusiasm the language and religion of the Arabs, whose manners and habits coincided with their own. Catching the love of conquest from the victors, they passed over into Spain, where they

founded several kingdoms and cultivated the arts and sciences with unprecedented success. Becoming enervated in the sequel, from the effects of profound peace, they were expelled from Spain by the Christians, and returned in 1610, to the number of nine hundred thousand, to re-people their native land. Great numbers of Jews shared their fortune: subject to the same degradations in Africa as they formerly were in Europe, they live in a state little better than slavery, but still retain the religion of their forefathers.

In the seventeenth century, the unfortunate Don Sebastian, king of Portugal, led his army and the flower of his nobility to perish in the empire of

Morocco. Such of his troops as escaped the sword were made slaves, or were incorporated with the victorious nation by the adoption of its faith.

The inhabitants of the desert have extended their incursions into Guinea, carrying off the peaceable inhabitants or commingling with them in successive generations. The relics of these different nations compose the Moors of the present day, among whom are to be found all the shades of colour from white to black.

The Moors, in general, are distinguished by large features, curly hair, a forehead prematurely wrinkled, piercing eyes, an aquiline nose, hollow cheeks, a swarthy complexion, a tall well-shaped

figure, strongly marked muscles, and slender legs. A dignified countenance, grave look, and confidential demeanour cause you to forget for a moment their cunning and perfidy: their dress aids the illusion, and you are ready to fancy yourself among the Reguluses and the Scipios of antiquity.

Some of the Moors, such as the people of the kingdoms of Fez, Morocco, and Suz, dwell in towns, or have fixed habitations: of these no notice will be taken in the following sheets. The others are nomadic or pastoral tribes, living, from a love of independence, in a country which nature seems to have rendered uninhabitable. We shall take a survey of most of these tribes wan-

dering in the Zahara, describe their peculiar manners and customs, and pourtray their character.

The Zahara, or Desert, according to the Arabic signification of the term, extends northward beyond the thirtieth degree of latitude, to the foot of Mount Atlas. To the south it is bounded by the rivers Senegal and Niger; on the west by the Atlantic Ocean, and to the east it stretches to the fortieth degree of east longitude from the island of Ferro.

This vast tract is a sea of fine white moving sand, interspersed with a few *oases*, or spots fertilized by springs of fresh water. Their number is said to amount to thirty two, of which the

seventeen most spacious are inhabited by as many distinct tribes, while the others merely serve as places of rest or refreshment for the caravans on their journeys. These caravans traverse the desert by nine different routes, whereas the Moorish tribes cross it in every direction. One of the caravans sets out annually from Mequinez, proceeds to Tatta, and stops at Jarra, sixty leagues to the east of Galam: this route is about fifteen hundred mile.

There are frequent communications between Timbucto, Tripoli, and Cairo, so that it is possible to cross Africa in its widest part from the Atlantic Ocean to the banks of the Nile—a journey undertaken by Mungo Park, but which

no European has yet accomplished, and which would immortalize the first who should have the hardihood to attempt it and the good fortune to succeed.

CHAP. II.

OF THE MONSELEMINES AND MOORS
DWELLING IN THE ZAHARA.

Between the frontiers of the dominions of Morocco and the Desert, a tract bounded on the one hand by the Atlantic Ocean, and on the other by Biledulgerid, or the country of dates, from which it is separated by a chain of mountains, and extending from about sixty miles from St. Croix, or Agades, to ninety miles beyond Cape Nun, is inhabited by an independent nation, whose government is republican. These people, apparently composed of ancient natives of the country, and fugitive

Moors from the states of Morocco, are called Monselemines. In their religion, which is the Mahometan, they display a toleration very uncommon among the followers of the prophet. The boundaries of their territory are marked by lofty stone pillars, placed at intervals along the desert—a useless precaution against people wandering over an ocean of sand.

The courage of the Monselemines, and the difficulty of penetrating into their country, surrounded as it is by steep and barren mountains, cause them to be considered as invincible. More civilized than the inhabitants of the Desert, the artisans and the rich reside in villages situated on the decli-

vity of the hills : their houses are built of stone, with terraces on the top. They have mosques in which they meet every Friday, and contrary to the practice of the Mahometans, they hold on that day their markets to which the Arabs of the Desert resort. The less opulent, or those whose property consists of flocks and herds, rove about the country with them in quest of pasturage ; but, on the approach of seed-time they all return to the villages to which they belong. The head of the family chooses a suitable spot, which is ploughed and sowed : the harvest takes place at the end of March, three months after the sowing. The corn, when well thrashed, is deposited in large conical holes

made in the ground ; these holes are filled with wood, which is set on fire and burned to harden the sides. The hole is then cleared out ; the corn, half-winnowed is put in, covered with planks and earth, and the place is kept secret from all but the members of the family. The country is fertile, abounding in fig, date, and almond-trees. It also produces excellent grapes, which they dry. In the villages the people make two meals a day, but in the country only one at night, that they may not be obliged to return so often to the granaries. The rites of hospitality are strictly observed by the wandering families, but not in the villages, where it would be too expensive.

The country is rich and populous : it serves as a mart for the commerce of the Desert with Barbary and the states of Morocco.

The chiefs are elected annually. They are taken indiscriminately from among the fugitive Moors and the original natives. In time of war they possess absolute authority : when their term of office is expired, they render an account of their government to the elders, are rewarded or punished, and return into the rank of private individuals.

They have one supreme religious chief, who resides about fifty miles from Cape Nun, near a town called Illeric. His authority is unlimited. At his com-

mand hostilities are begun and cease. He is likewise at the head of the department of justice, consults with the elders, and pronounces sentence agreeably to their opinions. Though possessing no private property, he is enriched by the presents which each family annually makes him.

The Monseleminees have a formidable military force, consisting of a numerous cavalry. In time of war these horsemen display unparalleled courage and activity; in peace they either escort caravans, and are paid by them, or plunder them, and are the most dangerous of robbers.

The Jews, who are spread in great numbers throughout the country, are

allowed the free exercise of their religion. They follow the profession of artisans, but never that of husbandmen ; overwhelmed with humiliations and insults they have not even a right to defend themselves. If a Jew kills an Arab, he is punished with death ; but an Arab who kills a Jew comes off with merely paying a slight fine.

The Christians are much better treated, but only in hopes of the ransom which they expect to obtain for them. There is no nation that carries avarice to such a pitch. The opulent, who have passed their whole lives in amassing treasures, never leave any to their heirs, but bury and conceal them, under the idea of enjoying them in the other world.

The manners and customs of these people are the same as those of the Moors of the Zahara, which will be described when we come to treat of the latter.

The inhabitants of the Zahara bear indiscriminately the name of *Nars*, which Europeans translate by Moor, or Arab. They are composed of several tribes, each having a distinct chief, but all professing the same religion and having the same customs.

The next nation that we come to after the Monselemine, is that of the Mongearts. The name of Mongeart is an insult to the neighbouring tribes, that of Monselemine is an honour: the one is a pastoral, the other a military peo-

ple ; the latter always the aggressor, the former invariably the victim ; and if the sterility of the country, and the rudeness of the climate serve the Mongeart as barriers against oppression, yet when the swelling of the waters in the rainy season obliges him to retire to the mountains, his cattle at least fall a prey to the rapacity of his neighbours.

The cause of the abject state of this tribe is supposed to arise from its being apparently composed of an intermixture of Moors and Portuguese, who, inhabiting the country of Morocco at the time when it was conquered by the Sherifs, embraced the Mahometan religion to save their lives. Exposed, notwithstanding their change of faith, to insult

and contempt, they have sought refuge in the Desert, mingled with the Moors, and formed the tribe of Mongearts ; but ages have not sufficed to wash away the impurity of their origin.

The Mongearts are in general indolent and less intelligent than their neighbours : their sole occupation consists in tending cattle. The women are better treated by them than among the other tribes.

Proceeding southward, we come to the tribe of the Wadelim, and that of the Labdessebats, ferocious and barbarous people, continually at war with one another. These two tribes are composed of strong robust men with bushy hair, long beards, ferocious

aspect, large pendent ears, and nails of immoderate length, which they use in battle; and they strike terror into all around them, to the very frontiers of Morocco.

In the interior reside the tribes of the Laroussi, the Ouleds, the Lathidierim, the Chelus, the Tucanois, and several others whose names are but little known. The tribes of the Trarsas, Braknas, and Ouled-el-Hadgi, or Darmancouts, who dwell on the banks of the Senegal, are better known to Europeans.

Amid these different tribes, from Cape Boyador to the banks of the Senegal, roves a vagabond and ferocious horde which styles itself "the tribe of robbers." These people are known by the

name of Assounas ; they have neither flocks nor commerce, but subsist entirely by rapine and robbery ; they are sometimes seen plundering shipwrecked vessels which they have themselves enticed upon the rocks by false signals ; at others crossing the Senegal, they fall unawares upon the unfortunate blacks, making them slaves and burning their habitations. Sometimes, too, they extend their depredations to the neighbouring Moors, robbing them of their children, whom they carry to the Senegal and sell—a commerce in which no other tribe would venture to engage. Always in arms, ever upon their guard, hated, but at the same time dreaded, they receive presents from the neighbouring

Moors, and even from the French government of the Senegal, to which they render service, by restoring shipwrecked Europeans on payment of a stipulated ransom. Business of this kind brings them occasionally to the European settlements on the Senégâl. Their figure, their bushy hair, and their peculiar dress, distinguish them from the other Moors and strike terror into the negroes. In the annexed engraving, is represented a chief of the Assounas standing near a horse tied with cords to four stakes driven into the ground, in such a manner that it is impossible for the animal to stir.

The tribes of the Trarsas, Braknas, and Darmancouts, are in possession of

A Chief of the Alsoumas .
Moorish method of ^{& the} confining Horses.

the whole north bank of the Senegal. They seem to have fixed establishments in seven *oases*, where are found dates, palms, and pastures which constantly retain their verdure, but which, being too confined to afford a regular supply to the horde, are reserved as a resource for seasons of drought or extraordinary rains.

The territory of the Trarsas is bounded on the west by the ocean, on the south by the Senegal, on the east by the lakes of Enderer and Cayor, and on the north by a line unknown. It comprises the gum forest of Sahel, situated sixty miles from Portendick, and seventy five from the station on the river frequented by the Trarsas. These people occupy three *oases*, whither they

retire during the four rainy months, from July to October, encamping the rest of the year on the banks of the river. The principal of these *oases* is called Hoden.

The Braknas and the Darmancouts are bounded on the south by the Senegal, on the east by Ludamar, on the south by the country of the Trarsas, and on the north by an undetermined line. The *oases* of these different tribes are situated between the 18th and 22nd degrees of north latitude, and between the ocean and the 7th degree of east longitude from the island of Ferro. The two latter are in possession of the gum forests of Al-Fatack and El-Hiebar, and several salt mines.

According to a tradition current among the Moors of the Zahara, the Braknas formerly composed one tribe with the Ouled-el-Hadgi. About four hundred years ago, a colony of the Ouleds quitted its native *oases*, under the conduct of a chief named Amar-Abdallah, assumed the name of Braknas, and took possession of the forests of Al-Fatack and El-Hiebar.

Amar-Abdallah left two sons, and divided the Ouled-Braknas into two tribes, making his sons their chiefs. The first retained the name of Braknas, under the authority of Ali-Agrichy, the elder of Amar's sons, whose descendant, Hamet-Moctar, was, in 1787, chief of

the tribes of the Braknas and Darman-couts. The second tribe, under the command of Aghi-Darmanco, Amar's second son, in order to distinguish itself from the Braknas, retained its appellation of Ouled, with the addition of El-Hadgi Darmanco. Among the negroes it is known by the name of Darmancout only. It possesses the forest of El-Hiebar, about one hundred miles from Podor, consisting chiefly of red gum-trees, which are held in less estimation than the white.

This last tribe has always manifested the greatest deference for the Braknas, and the interests of both have been blended. The Darmancouts are all *talbes*, or *marabouts*, that is, doctors of

the Mahometan law ; they have a chief, to whom they give the title of *sems*, and who enjoys a patriarchal authority over them : this dignity is hereditary, but always devolves on the oldest member of the family. They are in general artful and avaricious : but they display an aptness for trade, and as their quality of *talbe* requires that they should be able to read and write Arabic, they possess a degree of civilization superior to that of the other Moors.

These two tribes, united by the bonds of fraternity, are constant rivals of their neighbours, the Trarsas. This rivalry is of long standing, and has been kept up by the arrogance of the Trarsas, who, possessing the forest of Sahel,

sell part of their gum to the English at Portendick, and part to the French at the station of Cock ; and by thus dividing the trade, obtain annually considerable presents from both nations. This policy has given to the Trarsas more wealth, a greater abundance of warlike stores, and consequently more means of defence and aggression.

In 1766, when Moctar Agrish became, by right of succession, and primogeniture, the chief of the Braknas, he formed the design of humbling the Trarsas, and especially their chief, Ali-Koury, to whom he bore a personal enmity. He formed an alliance with the chief of the Pulahs, a negro sovereign, of whom we shall hereafter have occasion

to treat. The English are charged with having fomented these dissensions, that they might be the arbiters of the different tribes ; but when the French recovered, by treaty, the possession of the Senegal, they neglected to follow the same politic course. Ali-Koury, being again threatened by Moctar, solicited, in 1784, the assistance of the French, who, however, turned a deaf ear to his application, and the storm, which had been gathering for many years, soon burst.

In 1785, Moctar-Agrish, chief of the Braknas, found means to seduce and carry off the favourite wife of Ali-Koury. This outrage, the greatest that can be offered to a Moor, roused

the indignation of the Trarsas, and inflamed the heart of their chief with rage and revenge. Either from actual weakness or timidity, however, Ali-Koury took no notice of this affront for a year. He prepared, meanwhile, for war; and having, on the refusal of the French, obtained a supply of arms and ammunition from the English, he ventured to offer battle to the Braknas. The engagement took place about sixty miles from the island of St. Louis.

In October, 1786, Moctar-Agrish had strengthened his already numerous forces with four hundred Pulahs, furnished by the *almamy*. The conflict was terrible, and much more sanguinary than usual among these people. The Trarsas

performed prodigies of valour, but at length, overpowered by numbers, they were either cut in pieces or put to flight. Ali-Koury, surrounded by a small band of his brave followers, determined not to survive his defeat. He had been wounded. Alighting from his horse, he ordered the *pagne*, or piece of cotton with which he was clothed, to be spread upon the ground, and seating himself upon it—"It is time," said he, "for Ali-Koury to die." He then provoked the enemy by his menaces, and was killed with two pistol-balls by Sid Hely, brother of Moctar. Most of his valiant followers fell, and expired upon his body, while endeavouring to revenge his death. The rest of the army, seeking safety in flight, swam across the

Senegal, within sight of the isle of St. Louis, and retired into the dominions of the *damel*, or king of Cayor, the ally of the Trarsas. Ali-Koury was succeeded by his near relative, Achmet-Moctar, of whom M. Mollien, a French traveller, gives an interesting account, in his recent publication. The events which he relates took place during his residence in Africa, between the years 1816 and 1819.

Achmet Moctar, he informs us, had been appointed guardian to his nephew Sidi Ali. The victories which he owed to his courage, and the ability with which he had administered the affairs of the Moors had gained him in the highest degree the affections of the people. He resolved to profit by this disposition.

Among the Moors, royalty is sometimes put up for sale to the highest bidder. Achmet made the best use of the presents he received from Europeans to secure partisans : their number soon became formidable, and by their means he possessed himself of the supreme power to the prejudice of his nephew.

Meanwhile Sidi Ali, well aware of his rights, only waited for an opportunity to assert them : he was nearly thirty years of age, and no such opportunity had yet occurred ; at last he resolved to reclaim the sovereignty. He went up the Senegal to Galam in quest of assistance. The small number of warriors who had continued attached, when in adversity, was increased by some discontented princes : he formed a

party. Achmet, who neglected no means of maintaining his usurped authority, had still more particularly won the favour of his tribe, by causing himself to be invested with the character of a *marabout* or priest. Sidi Ali, confiding in his courage, and in the justice of his cause, commenced hostilities. Some advantages gained in the first attacks augmented the number of his partisans, and increased his army to three hundred princes or warriors. With this handful of men he repaired towards the sea-coast, to place himself in a situation to resist the fury of Moc-tar, by whom he was pursued, and closely pressed. Sidi Ali, posted in an advantageous position, formed a bul-wark for his troop with his dromedaries.

Intrenched behind these animals, his warriors fought with as much confidence as ours do behind walls and parapets.

Achmet, perceiving that it would be very difficult to drive Sidi Ali from his position, resolved upon blockading him, a measure which will appear judicious to those who are acquainted with the mode of warfare of the Moors. They rarely engage in pitched battles, but come forth singly man against man, fire their muskets, then run off at full speed and retire to their camp. It may easily be conceived that the ramparts of Sidi Ali, attacked in this manner, would be almost impenetrable.

During this war, the deserts of Africa exhibited an instance of courage

and attachment similar to that displayed by Nisus and Euryalus in the heroic ages. Four princes in Achmet's camp, irritated by the obstinate resistance of Sidi Ali, devoted themselves for the purpose of terminating hostilities, and offered to attempt to seize Sidi Ali in the midst of his people. Favoured by the obscurity of night, they penetrated into the tents of the pretender, overthrew all that opposed their passage, cut off the heads of six of Sidi's principal warriors, and more fortunate than the Trojan heroes, returned to the camp of their chief laden with their bleeding trophies.

Achmet, whose army was composed of four hundred princes or great vassals,

and eight hundred tributaries or slaves, thought it necessary to solicit assistance from the chief of the Braknas, who sent him two thousand foot soldiers. Sidi Ali was to be annihilated: the destruction of himself and his troops was sworn. In this extremity he adopted a plan worthy of a consummate general, which was to prevent the junction of the hostile armies; accordingly, he first marched against the Braknas, who were intimidated by this resolution. The boldness of Sidi Ali procured him an easy victory. The Braknas, who had no cause for personal animosity against him, and who fought with reluctance, soon fled, leaving eighty of their princes on the field of battle. Sidi, without

wasting in pursuit that time which is always precious to a victorious army, instantly fell upon the Trarsas, reminding the princes who accompanied him that now was their time to recover their slaves and herds which Achmet had divided among his partisans. The combat soon became furious: Sidi Ali was seen bending forward on his horse, and darting from rank to rank to animate his troops, with a rapidity which, like that of lightning, the eye could scarcely follow. Both sides fought with equal obstinacy. The chief of the Trarsa warriors fell, and his fate seemed to give victory to the enemy; but the desire of revenging his death redoubled the courage of his countrymen, who,

in their turn, broke the ranks of Sidi Ali, and the confusion soon became general: his camp was taken, and he had no other refuge than the distant Desert.

Achmet, pursuing his victory, penetrated to the tent which his nephew had occupied. The first object that met his sight was the wife of this unfortunate prince, mutilated by the conquerors: they had pulled out her teeth, and her naked person had been exposed to the outrages and brutality of the soldiers. Achmet, struck with this hideous spectacle, loosened his mantle to cover the wretched princess, and said to her: “Thou seest that God himself hath punished the rebellion of thy husband,

in snatching from him a victory which he had almost gained; come to my tent, and forget for ever so guilty a partner." This woman, far from being dejected by her misfortune, returned the following answer: "No, my husband is by no means entirely conquered. Tremble thyself, traitor! in a few moons he will again carry terror and destruction into the midst of thy camp, and will recover those rights of which thou hast deprived him."

While this scene was passing in the tent of Sidi Ali, the others were the theatre of confusion and carnage; the conquerors seized about a hundred slaves, and a great number of oxen, and massacred all they could not take

away. Neither age nor sex was spared, the children were dashed against the tent poles, and the women slaughtered. After this sanguinary expedition Achmet retired, taking such measures as prudence dictated, for repelling the fresh attack which he had every reason to apprehend.

CHAP. III.

OF THE MOORISH CHIEFS.

THERE is no nation in the world more independent or more tenacious of liberty than the Moors or Arabs of the Desert. They acknowledge the supremacy of the emperor of Morocco ; but this is a spiritual and in no respect temporal authority. They neither pay him tribute nor obey his commands. The inhabitants of the Desert are divided into tribes, each named after the first head of the family who settled in these dreary regions, and each having its respective chief belonging to the ancient

stock of the same family, who has public duties to fulfil and is allowed by the horde or tribe a compensation for his trouble. Be his rank and his wealth what they may, he cannot engage in any enterprise without the assent of his countrymen. To be a chief among them means nothing more than to have a right to march against the enemy at the head of his nation, or to stipulate for its interests in negotiations.

The chief has no personal distinction above the rest of his tribe in time of peace, and if he is better dressed, it is on account of his wealth and not of his power. The usual costume of a Moerish

chieftain and his wife is represented in the annexed engraving.

When one of these chiefs come to transact business of any kind with the whites, he is surrounded by the princes of his family. He has his ministers and officers of state. A certain degree of splendour prevails at his court. He talks of his country and his subjects like a despot, walks in a stately manner, affects an air of superiority, and is constantly accompanied by interpreters, and surrounded by *guiriots* or singers, and unharmonious musicians ; but all this parade is a mere farce to give the whites a high opinion of his power. When the scene is finished, his ministers, as

A Moorish Chief & his Wife.

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they are called, eat out of the same plate with him, smoke the same pipe, and share with him the presents which he has received.

A Moorish chief never visits the whites excepting for the purpose of traffic, or to demand reparation for some supposed insult: in either case it is presents that he wants and requires. When the chief is satisfied, the persons of his retinue make their demands, each according to his rank: but no sooner has the troop returned to the *adouar*, or camp, than all of them prefer claims to the presents that have been given, and the chief, after dividing them, and having nothing more to gratify the rapacity of his followers, is perhaps

stripped of his shirt, under the pretext that the whites will not refuse to supply him with another. If the chief receives a present which he considers as valuable, he consigns it to the care of his particular confidants, or makes believe to buy it, for what he has bought is sure not to be meddled with.

The retinue of the chiefs never suffer them to be out of their sight when they are with the whites, not for fear of any injury being done to them, but that they may come in for their share of the presents they obtain. If eatables be given them, or drink, were it but a glass of water sweetened with sugar or molasses, each is eager to have a taste. This troublesome troop never cease to

annoy you : they burst open the doors, and squat upon your very feet ; and their chiefs have neither the inclination nor the power to make them retire. Those only who have experienced such importunities can be fully aware how extremely disagreeable they are.

CHAP. IV.

THE ADOUAR, OR CAMP,

Each tribe is divided into hordes ; these hordes are composed of a certain number of tents, which are denominated *adouar*, or camp. Sometimes they are placed near one another, and sometimes at a distance, as best suits for the convenience of pasturage. The annexed engraving exhibits a view of one of these *adouars*, with the tent of the chief in the fore-ground. The covering of this tent is of coarse stuff, with coloured stripes, made of camels' or goats' hair, and impenetrable to rain.

A Moorish Adouar or Camp, with the Tent of a Chief.

This stuff is spun and woven by women ; they have no looms ; each thread of the warp is fastened to a peg driven into the ground, and they cross it with the woof by means of small sticks. The pieces are about eighteen inches broad, and several of them are sewed together to cover the tent, which is commonly of an oblong form. It is supported by two cross poles ; and one of the sides is always open. The tents of the chiefs are frequently square ; the interior is sometimes divided by small partitions made of skins. On one side they put the equipments of their horses and their household utensils ; on the other they sleep upon mats of curious workmanship, covered with the skins of animals

tanned and dyed with various colours, and the exterior surface of which is cut in such a manner as to form handsome coloured designs. They have pillows of the same kind. The whole family, father, mother, children, and even the horses lie in the same tent. The rest of their moveables consist of a couple of leather sacks to hold their clothes, three or four goat-skins, some bundles of straw for their cattle, an earthen pot for warming milk, or boiling grain, a ladle, a knife, a pike, and a large flint, which serves for a hammer to drive the tent-pegs into the ground.

At night to prevent surprise either from men or ferocious animals, they drive their cattle into the centre of their

camp, where they are surrounded by a strong hedge of thorns and guarded by dogs. They make a second enclosure round their camp, if the nature of the ground permits ; for sometimes a camp occupies a space six miles in length and one and a half broad.

The chiefs of hordes are always the eldest of their family : many private individuals are richer than they. Each chief, conjointly with the elders, takes cognizance of disputes and decides without appeal. There is no penalty but that of death, which he has not power to award. In this case there must be an assembly of several chiefs of hordes, and it is such an assembly alone that can try a chief when he is accused. It is the

province of the chief to fix the spot where the tents are to be pitched, the time for departure and the place for halting. If there is not sufficient pasturage for the cattle of the whole horde, it divides, and the chief appoints the places for the encampments of the several divisions. These frequently consist of no more than seven or eight tents, according to the quality of the ground.

The tent of the chief is always the most spacious and lofty, and stands in the centre of each horde or division. On quitting a spot when the pasturage is exhausted, all the labour of removal rests exclusively upon the women; it is they who dismantle the tents, fold the covers, and pack them up together with

the household furniture and utensils, with which they load the dromedaries. They travel at a slow pace to give the animals time to graze. The white or black slaves drive the cattle; the women take charge of the dromedaries, while the Moors precede and scour the country to prevent any danger that might threaten their troop. Some of them keep in the rear to secure any straggling goat, sheep, or dromedary, which they restore to its master. Their march usually lasts but five or six hours.

The wives of the chiefs and the opulent ride upon dromedaries: they sit cross-legged upon a small round concave saddle, in the form of a stool.

Sometimes a small awning is affixed to this equipage to skreen them from the sun. A Moor or a negro slave leads the animal along with a bridle or cord fastened to a ring, which passes through the cartilage of the nose, as represented in the annexed engraving.

It sometimes happens that the spot fixed upon for the encampment has been occupied for some days by a neighbouring horde ; in which case the newcomers are obliged to resume their journey. In certain parts of the desert, in the latitude of the river Senegal, it is necessary to break up these camps on account of the direction of the winds at certain seasons of the year, when the wind sets the sand, which is extremely

A Moorish Princess going abroad on a Dromedary.

Pub^d at R. Ackermann's London. 1821.

light, in motion. Sometimes darkening the air, it is blown together in regular drifts ; at others it is raised in columns which travel over a considerable space, overwhelming and destroying whatever they encounter in their way. The tents are instantly struck and hoisted upon the backs of the dromedaries ; and the horde betake themselves to flight with the wind, as if pursued by an enemy. Those who have witnessed the ravages which these moveable columns of sand may occasion, do not hesitate to affirm, that a whole tribe might be buried under them.

The rainy season in Africa lasts from the month of June, to the beginning

of October : it would be an extraordinary phenomenon if a rainy day were to occur during the other eight months of the year.

The Moors take care to dig large holes at intervals in the Desert, for the purpose of collecting the rain water, which, though it soon becomes putrid, is the only beverage that can be found for eight months, either for man or beast. For this reason the tribes dwelling in the interior of the Desert keep but few horned cattle, which are more numerous among the Trarsas and Braknas, who frequent the banks of the river. Horses, which are objects of luxury and convenience, nay, indeed, frequently of necessity, for the preserva-

tion of the tribe, are fed in case of need with the milk of the cattle ; none but the opulent can afford to keep them. Either from a preference arising from habit, or from want, the Moors frequently mix the urine of the camel with milk, and thus form a beverage which is declared by Europeans who have tasted it, to be by no means disagreeable. The urine of the same animal is likewise used for washing the various household utensils.

While the women attend to the domestic affairs, the slaves and children look after the cattle, leaving the tents about nine or ten in the morning, and not returning till night-fall. The children carry with them food provided by

the women : but the slaves have nothing to eat while absent but such roots and fruit as they find in the fields.

A circumstance which proves that the Moors have abodes in the Desert at which they regularly reside, is, that in the camps which they annually form on the banks of the Senegal, very few old people and scarcely any young children are to be seen : they comprise only youths or men in their prime, in short the flower of the tribe.

CHAP. V.

DRESS OF THE MEN.

In these countries boys go naked till they have been circumcised, and girls till the age of puberty.

The costume of the men seems to add something antique and picturesque to their appearance. Their thick black hair, which never comes lower than the nape of the neck, forms numerous natural curls and gives to the head the character of that of the ancient Romans ; their strongly marked features, their grave and serious deportment and their dress contribute to strengthen the resemblance, as may be seen in the frontispiece.

The dress of the common people is a shirt without sleeves or seam, fastened on the sides at a single point, and having a hole left in the middle to put the head through. This garment descends no lower than half-way down the thighs, leaving the neck and bosom uncovered. It is composed of a piece of light coloured cotton or guinea cloth, which comes from India and is furnished by the Europeans. This species of tunic is often fastened by a belt. Most of them have no other garment, and never put it off till it is worn to rags.

Those who cannot afford guinea cloths, or blue cottons woven by the negroes, make their shirts of a very coarse wool-len stuff. Many of them wear drawers

which cover but half their thighs. They are of blue cloth, much plaited about the waist, and fastened only with a running knot. Over this garment the rich wear a *haick* or covering five ells in length and one and a quarter broad, imported from Tunis or Morocco, and composed of a light supple stuff manufactured from wool, or from goats' or camels' hair. This mantle, turned up on the right shoulder has a look of dignity, and is so disposed as to leave the body at perfect liberty. The ground of this stuff is usually white, with broad blue or purple stripes. In rainy weather or at night they wear over all a wide mantle called *renif*. It is without seam, made of goats' and camels' hair,

and impervious to rain : sometimes also it is composed of the skins of lambs which have died in the birth, very carefully tanned and curiously sewed with the hair outward. This mantle, accompanied by a hood is of a square form ; its two upper corners are fastened at the breast by means of a clasp, frequently of silver ; and the lower extremity reaches to the heels.

None but the *talbes* or priests cover the head with a piece of cloth in the form of a turban. Sometimes they merely tie round it a stripe of white cloth, which has the effect of a diadem. A kind of portfolio, called *napha*, of smooth red or black leather, adorned with pretty designs, hangs from the

A Talbe, or Moorish Priest in his ordinary Dress.

neck and contains in its different compartments their money, pipe, and tobacco. Sandals, likewise of coloured leather, *grisgris*, or charms, in the form of collars or bracelets, complete their equipment ; to which princes add necklaces of amber and coral intermixed with gold beads. They have also bracelets of massive gold, and chains of the same metal at the ancles.

Their arms, however, are considered by them as their chief ornament. They take particular care of them, keeping their guns in leather bags to preserve them from rust. The same practice is followed by the Calmucs, Kirghises, Cossacks, and the troops of various other nations under the dominion of Russia.

The Moors prefer double-barrel guns, the barrels of which are partly gilt, and the butt-ends thin, and adorned with ivory or silver fillagree work.

They hold sabres in request, and especially those with curved blades. They manufacture weapons of this kind themselves : the hilt and mounting are almost always of ebony inlaid with silver. The sheath, of leather, is likewise adorned with silver. They always carry their sabre in their hands, never wearing a sword-belt ; but when they are on horseback, they slip it under the girdle. They have also very beautiful two-edged daggers, the hilts of which are enriched with various ornaments of silver.

The poor, who have no fire-arms,

carry Flemish knives with leather handles instead of daggers, and sticks shod with iron. They are also armed with *zagayes* or lances, seven or eight feet long, made of a very light wood, with an iron point of about eighteen inches.

CHAP. VI.

DRESS OF THE WOMEN.

The women plait their hair, which is long and extremely black, in several tresses, and adorn it with glass, amber and coral beads, and sometimes with shells. Some of them let these tresses hang down, merely fastening two of them on the bosom, while others turn them up into a crown on the top of the head. This arrangement of the hair, over a youthful handsome face, with large black, sparkling eyes, produces a very pleasing effect. Elderly females wrap round this species of crown

a piece of white or blue cloth, which crosses under the chin and is tied behind, as represented in the frontispiece to this volume, where the woman is seen carrying on her head a bundle containing clothes, provisions and other necessaries.

Their dress consists of a piece of blue, or guinea cloth, shaped like a *chemise* without sleeves, and longer and wider than the garment worn by the men. Another piece, generally of a different colour, is thrown over the shoulders in the form of a cloak. On their feet they wear either sandals like the men, or European slippers, of red or yellow morocco, but never of any other colour.

The ornaments with which they decorate their persons consist of very heavy gold ear-rings, amber, coral or gold necklaces, gold bracelets, chains of the same metal at the ancles, rings on several fingers, and ten or twelve strings of glass or crystal beads, encircling the waist, next to the skin, in such a manner that they may be heard to rattle when they walk.

The men are very particular respecting the dress of their wives, and the circumstances of any individual may be inferred from the ornaments worn by his women and his slaves.

Linen is not worn by persons of either sex, and the want of water prevents them from washing their apparel, so

that they always swarm with vermin. To defend themselves from the bite of these nauseous companions, and also from that of the mosquitoes and *maringouins*, an insect of the bug species, with which the country abounds, they rub their bodies with butter or grease; the most rancid is always preferred, and it consequently gives them a detestable smell, which long habit alone can render tolerable.

In some parts of the Desert, when the women appear in public, they hide their faces with a kind of mantle which is thrown over their other garments, so that nothing is to be seen but the eyes. At a certain period of the month, they paint the

forehead, one of the cheeks only, the chin, and a circle round the eyes red or black.

CHAP. VII.

FOOD, AND METHODS OF COOKERY.

Sobriety is the chief virtue of the Moors ; accordingly they are in general extremely spare and slender. They make but two meals a day, and are often content with one only after sun-set, about nine o'clock in the evening. On military expeditions or journeys they sometimes pass three or four days without food ; they then appease the cravings of hunger by fastening a bandage round the body and tightening it every day. But woe to the provisions of the unlucky wight who entertains them after

this long abstinence, when two of them will devour a whole sheep. It is almost incredible what an immense quantity of food they consume under such circumstances. If a sheep be given to them, they kill it, bury it in hot ashes, and without waiting till it is thoroughly done, they fall to work, eat the skin, gnaw the horns and the heels, and devour all to the very intestines without taking the trouble to empty them. Six quarts of water sweetened with treacle are scarcely sufficient to quench the thirst of one of these people.

The ordinary food of the Moors bordering upon Morocco and Tunis, is barley or wheat coarsely ground between two stones and boiled with milk. They

procure their corn by barter, either from the inhabitants of Morocco, or from the Monselemine Arabs or Mongearts, who are both husbandmen and shepherds. Instead of barley-meal the people in the southern part of the Desert use millet flour, which they purchase of the negroes on the other side of the Senegal.

In the Desert, the first thing that the Moors do after morning prayers is to milk the female dromedaries. They kick them violently to make them rise, then remove a covering which is fastened over the teats, and at the moment when the young one attempts to suck, and has his mouth full of white froth, the keeper separates them, and resting his

head against the animal's belly squeezes the udder, from which he obtains perhaps five quarts of milk, when the rains have revived the verdure. The keeper pours the milk into a pail placed near the mistress of the house, having for his own subsistence the produce of the last dromedary only that he milks. The mistress sets aside her part, serves her husband and children, and puts the surplus into a goat-skin, which she exposes to the sun before she makes butter with its contents. The method of performing this operation will be elsewhere described. Milk is the principal food of the Moors; they are never without it; as it requires no preparation they have recourse to it the more frequently,

for indolence seems to be the grand cause of their sobriety.

They seldom go out a-hunting, owing to the scarcity of gunpowder. Their mode of life prevents them from rearing poultry, and it is only on occasion of extraordinary festivals that they kill a *cabri*, or cow emaciated with age or disease.

The rich also eat beef somewhat resembling our hung beef and prepared in the following manner. The ox being killed, the flesh is separated from the bones and cut into slices about an inch thick, which are dipped in strong brine and dried for some days in the sun. The meat becomes hard, and will keep for a great length of time. It is soaked in water,

previously to being boiled, and is very useful in long journeys. A broth is made with it which is by no means disagreeable.

They have a peculiar manner of heating water: they make a hole in the ground, fill it with wood, putting large stones in the middle, which by burning the wood they heat red hot, and then throw into water to make it boil. This practice is followed by those tribes who have no other vessels than wooden bowls.

A dish, which though not very savoury, is not disagreeable and very nutritious, is prepared in the following manner:—A quantity of gum is put into a leather bottle, with just sufficient milk to cover it. This mixture having been shaken

till the gum is completely dissolved, is left in the sun to dry. The caseous part of the milk, united with the gum, hardens, and after a certain time, a hole is made in the bottle to drain off the whey: the mixture is then again left to dry. This kind of cheese always retains a certain degree of softness. On journeys it is cut as wanted for daily use.

They have a peculiar method of dressing meat. Having skinned a sheep or lamb, for example, they take out the intestines, sprinkle the animal with salt, and wrap it up again in its skin. A hole, proportionate to the size of the animal, is made in the ground; a large fire is kindled in it; an hour afterwards part of the heated earth is removed, the

animal is placed in the hole, the hot earth is thrown over it, and this is again covered with cold soil to the depth of seven or eight inches, and a large fire is kindled on the top, and kept burning till the meat is supposed to be baked. It is then removed from the hole, and the skin thrown away, after the gravy found in it has been emptied into wooden bowls or calashes.

The country furnishes a great number of roots; a species of truffle is very common; it is upon this that the herdsmen and most of the negro slaves subsist, as has been observed during the day.

Some very acid kinds of fruit, which are extremely suitable to the climate, a species of jujube, and dates, are met

with in several of the *oases*. The date is too well known to need description: the wealthy alone can procure this fruit, palms and date-trees being scarce in a great part of the Desert. In seasons of dearth, the poor likewise eat locusts, which they fry in butter. A kind of grain, called *avezoud*, which nearly resembles mustard seed, is also found in the Desert. It is reduced to powder and made into a paste, which is used for food in times of scarcity.

The slaves are fed upon the same fare as their masters: but if the slave be a christian, he is obliged to eat apart. Should he leave any of his portion, which can only happen on days of ceremony, neither the women nor the

female slaves will touch it: they even carry their scruples so far as not to make use of any thing which has been in contact with the food of the christian.

One proof of the temperance of the Moors is afforded by the small number of their culinary utensils, which consist of an earthen pot, a small brass stew-pan, and a wooden bowl.

Their religion forbids the use of fermented liquors; their chiefs, therefore, drink water sweetened with sugar or treacle, when they can procure them by traffic. The common people drink water or whey. Those who have intercourse with Europeans are less scrupulous than their countrymen, and frequently drink wine or spirituous liquors to excess.

CHAP. VIII.

CHARACTER.

It is asserted, that in the *oases*, in the interior, there are tribes, whose truly patriarchal manners exhibit a picture of innocence and virtue. Are we authorised to believe this, on the report of certain Moorish chiefs, who, by their rank, their manners, and a superior education, leave their savage countrymen far behind them? For the honour of humanity we should wish to give credit to the statement, but experience proves, that these children of nature are, in general, much more addicted to vice than virtue.

If they are religious, it is with the grossest superstition; if they are hospitable, it is against their inclination. Their courage is but ferocity; coolness awes and firmness daunts them. Indolent to excess, they pass whole days lying upon their mats sleeping, smoking, or having the vermin which annoy them picked off. This task is in general imposed upon the women, for the men disdain to perform it for themselves. Absolute slaves to passion, they are exasperated by the slightest contradiction; and they cannot even talk of their domestic affairs but with anger in their gestures and fury in their looks. They expatiate on their exploits with a vain-glory which seems to cloak cowardice, and boast of the number of enemies

they have dispatched. These ridiculous assertions produce contradiction and breed quarrels, which are often terminated by the dagger. Next day, indeed, all is forgotten; a man will call to see the adversary whom he dangerously wounded the day before, and converse with him on the dexterity with which he seized the favourable moment for inflicting the blow.

Treacherous and perfidious, they are so intimately acquainted with their own defects, that they never leave their tents without being armed, and never exact a written engagement, from a persuasion that the holder of such a paper would not fail to be murdered by the person who had signed it.

They are excessively envious, and any article, however insignificant, will excite the cupidity of a whole family, or of a whole tribe. Brisson, who was for some time a captive among these people, relates, that the brother of his master was extremely jealous of the trifles which the latter had given to his slave; that he one day proposed to him, as a thing scarcely worth consideration, to murder his brother at night, offering him his dagger, and promising, by way of reward, to conduct him to Morocco. This proposal was received with horror. Some days afterwards, it was urgently renewed by the uncle of Sidy Mohammed, who seemed to be more attached to him than any other of his relations. More

than once he saw this man, one of the most distinguished of his tribe, slip in the night time into Mahommed's tent to steal some bit of iron or other article of little value.

The young people are early trained to the use of the dagger, and to lacerate their adversaries with their nails. The Moors even make an instrument expressly for the purpose: it is of iron, in the form of a comb; the teeth are like those of a saw, and the back terminates in a ring, which is put over the middle finger. Familiarised at an early age with guilt, these people may be said to experience in the commission of it the same sensations that virtue excites in others.

Boys are suffered, from infancy, to indulge all their inclinations without being checked; and hence they cannot brook the slightest contradiction. At twelve or fourteen, they will express their opinions with the greatest assurance, and discuss political subjects with the aged, sometimes displaying all the sagacity of maturer years.

Ignorant and vain, they look upon themselves as the greatest nation in the world. They have no notion of the rest of the earth, and consider the sun, the moon, and the stars, which they call the moon's children, as created solely for their benefit, and to mark their fast-days and their hours of prayer. They think that the Europeans are born, live,

and die in their ships ; that they have neither lands nor houses ; and are not a little surprised that we should differ from them only in colour and language.

The women pass whole days in the propagation of slander and scandal, and are unmatched for gluttony. There are few of them who would not submit to numberless insults to procure a little camels' or goats' flesh, when they know that cooking is going forward in any particular tent. We shall hereafter notice the low estimation in which women are held by these people till they have borne male children, and the little attention they pay to the education of their daughters.

CHAP. IX.

RELIGION.

The religion of the Moors is Mahometanism, but with modifications resulting from their climate and manners. It is disfigured by the grossest superstitions. They circumcise all the males, and sometimes females also: it is at the age of seven or eight years that children are subjected to this painful operation.

They scrupulously assemble every day to prayers. Before sun-rise, the *tulbe*, or priest, summons the horde with loud cries of: *I Allah acoubar!*

Every one repairs to the middle of the camp, or *adouar*. The *talbe*, remarkable for his long beard and a person emaciated by fasting, completely covered with a kind of mantle, composed of woollen stuff, half white and half crimson, holding in his hand a rosary composed of black balls, to the number of one hundred and fifteen, recites the general prayer, in a shrill, dismal tone. The congregation are ranged all in a line, with their faces turned toward the east. Each covers his head with his garment. The *talbe* stoops; with his hands he brushes away the earth upon which his feet have trodden; he takes up a handful of that which they have not defiled, and for want of water, rubs

his face, hands, and arms, as far as the elbows, with it, to purify them ; and the people imitate him in all his actions.

After prayers, they remain squatted for some time, tracing various figures in the sand with their fingers, and rubbing their heads with their hands, as if anointing it with a sacred ointment. During their prayers the Moors manifest the utmost devotion and reverence. Females, who are only permitted to attend morning and evening prayer, place themselves at other times at the entrance of their tents, and there remain with their faces turned toward the east.

Most of the Arabs are intolerant on the subject of religion. The Mongearts

alone are distinguished by more liberal sentiments. The Jewish religion is the only one that is proscribed by them. A Jew is not allowed to set foot in their territory, and were he found there, he would be burned alive: his characteristic features and dress would immediately betray him.

The utmost respect is paid to the aged, whatever may be their condition; they enjoy the same honours and prerogatives as the priests, and as the Moors who have made a pilgrimage to the tomb of the prophet.

Believing in predestination, like all the Mohometans, the Moor is never heard to complain, be his afflictions what they may. He seeks, indeed, to

avoid misfortune ; but should it overtake him—*Such is the will of God*, is his only remark and consolation.

The Moors rarely go on pilgrimage to Mecca to visit the tomb of Mahomet. Those who possess this pre-eminence are distinguished by the appellation of *Sidy*, which signifies *master* ; while others are called only by the distinctive name which they received at their birth. They strictly observe the fast of the Ramadan, and if their health obliges them to relax in this severity for the moment, they think themselves bound afterwards to fast as many days as they have abstained from doing so. The *talbes* are married, and have as many wives as they can support. They are

every where loaded with presents, and never have occasion to be uneasy respecting a subsistence.

It has been already observed, that if the Moors are zealous Mahometans, they are also extremely superstitious. Their superstition, indeed, is encouraged by their priests, who find it to be to their interest. They make a traffic of talismans, amulets, and *grisgris*, called *teré*, that is, *writing*. These consist of passages of the Koran, curiously enveloped in leather, which the people regard as preventives of every kind of misfortune. For these *grisgris* they pay a very high price. They affix them not only to their tents, but also to their oxen, their horses, and their dromedaries.

An animal killed without blood shed is impure. The person who takes away its life turns toward the east, and before he raises the fatal knife, repeats the first words of the general prayer. Any animal which is killed by a wild boar is rendered impure ; it is not eaten though blood may have been drawn, because the boar himself is impure.

CHAP. X.

OF THE WOMEN.

The Moors, like all the Mahometans, consider the women as beings of an inferior order to men ; they think them created solely for the gratification of their passions and caprices, and therefore pay very little attention to the education of girls. Being utter strangers to all mental enjoyments, to all emotions of the heart, to all that is delicate in love, they wholly disregard moral excellencies, and the want of them in women is not considered as any defect. The most absolute submission is all that they require of them.

Every nation has its tastes, and every country its fashions. An oily skin, teeth projecting beyond the lips, nails an inch long, and cut to a point, such a degree of corpulence, that two persons grasping a woman with their arms can scarcely make the ends of their fingers meet—these are the qualities of perfect beauty among the Moors. Accordingly, from a very early age, girls are forced to swallow daily an enormous quantity of *couscous*, a kind of pudding made of millet, and several bowls of milk: violence steps in to the aid of appetite, and blows are employed to compel them to take what the stomach loaths.

Notwithstanding the received notions of the country, there are to be seen

females who would be deemed handsome even by Europeans. These are young girls of fifteen or sixteen, who have still a graceful shape, delicate features, and teeth very regular and very white, from the practice of constantly rubbing them with a small stick of tamarind-wood, called *sotiou*. Their brown complexion permits the glow of health to flush their cheeks ; they give increased animation to their eyes by blackening the lids with *tutie* ; and were they susceptible of feeling and of love, they might revive in their brutalized countrymen that chivalrous spirit which of old exalted the Moors of Spain into models of valour and courtesy. Being, on the contrary, too soon depraved amidst a

corrupt nation, made acquainted with evil before they can distinguish what is good, devoted from infancy to scorn and degradation, they debase themselves, and become alike incapable of feeling, and of producing those generous sentiments of which women have most frequently served as models.

Though women are permitted to appear in public in the Zahara, they are, nevertheless, kept in a state closely bordering on slavery, and treated with greater or less severity according to the tribes to which they belong. It is their duty to dress the provisions, to spin camels' and goats' hair, to weave stuff for covering tents, to milk the cattle, and collect wood for the night. At sun-

set, the hour for the repast, they wait upon their husbands. All the free men, or slaves, of the same religion, eat together, and the women, who eat after them, are obliged to be content with their leavings.

The wives of the wealthy, who have black female slaves, and there are few who have not, transfer to them all the above-mentioned occupations, while they themselves, like the men, indolently loll all day long on mats, doing nothing but smoking their pipes.

The wives and female relatives of chiefs are extremely haughty to their inferiors ; they are always attended by several black slaves of their own sex,

who anticipate their slightest wishes. Sometimes they carry their attention to such a length, as to pick up the stones and thorns which might hurt the delicate feet of these mountains of flesh.

One of their chief pleasures consists in visiting each other ; on which occasion politeness requires them to leave all the work they have to do to the relation or friend who comes to see them. The latter takes upon herself the domestic concerns, dresses the provisions, makes butter, and keeps continually at work, while her friend converses with her on the affairs of the family or tribe. They judge of the warmth of the reception by the quantity of work

that the visitor is allowed to perform. The latter usually provides twice as much food as usual, and the master of the tent invites his neighbours to share the repast. The very slaves benefit by the abundance which prevails in the family, and the visitor is anxious that all shall retire satisfied.

A Moor cannot enter the tent of a neighbour without being guilty of a breach of politeness ; he therefore calls him out, and the wife, on hearing him immediately veils herself. A husband would violate an established usage, if, upon entering his tent, he were to recline upon the mat which is used by his wife : he must not touch it till she

has lain down. How is this respectful practice to be reconciled with the habitual contempt with which they treat the sex?

CHAP. XI.

MARRIAGE.

The Moorish females are marriageable at a very early age. When a Moor has fixed his choice upon one of them, he applies for her to her father, who cannot refuse his consent to their union, unless some degrading stain be attached to the character of the suitor.

The tent destined for the new-married couple is adorned with a small white flag, and the bridegroom's brow is encircled with a bandeau of the same colour. The bride is conducted by her parents to his tent, and he presents

her with apparel and trinkets, consisting of red and white woollen stuffs, necklaces of coral, amber or glass beads, mirrors, scissors, and other trifling articles. From the value of the presents a judgment is formed of the property of the husband.

The ceremony is always accompanied with a grand entertainment : the young females of the tribe dance all day to the sound of instruments. Their dances are very expressive but not the most decorous : their motions are regulated by the clapping of the hands of the spectators, who sometimes accompany them with their voices.

The following day the female friends of the wife take her away from her

husband, wash her from the waist downward, comb and plait her hair, stain her nails red, and dress her in a new cloth. She then pays visits in the camp, and in the evening is conducted back to her husband.

If the wife's father be poor, he finds in his more wealthy son-in-law a support and assistance which are rarely denied him : if, on the other hand, the latter be poor, the former steps in to his aid and supplies him with the means of increasing and improving his flocks and herds.

The Moors in general never think of marrying till they are able to purchase a wife, who thus becomes, in some measure, the property of the husband.

The birth of a son is attended with the greatest rejoicings in the family. The mother, by way of expressing her joy, blackens her face for the space of forty days ; but on the birth of a girl, she blackens only half the face, and that for no more than twenty days.

Polygamy is allowed by the law of Mahomet : the rich avail themselves of this permission, which is seldom used by the poor ; but the wife who does not produce a boy is divorced with the consent of the elders of the horde, which is never refused. She is then at liberty to live with another man. The more sons a woman has, in the higher respect she is held. She has no divorce to fear ; her empire becomes absolute,

and she is not suffered to perform any menial office.

Divorce cannot take place on account of incompatibility of temper. The wife in this case returns to her parents; the husband, if attached to her, goes and endeavours to persuade her to come back, but if she persists in her determination not to live with him, he cannot compel her, and she may marry another. This permission, however, is not granted, if she has a child, especially when it is a boy; should her stay with her parents then exceed eight days, she is liable to the penalty of death.

Personal ill-treatment is not considered as an insult by a woman; but she

looks upon the complaints that her husband may make to his family as a disgrace.

The Moorish women, in general, are faithful to their husbands. Notwithstanding the opinion current among the Mahometans, they believe that they are immortal like the men ; but they think that constancy to their husbands is a condition indispensably necessary to the enjoyment of happiness in a future state. They imagine that if they violate this duty, they shall be consigned to eternal slavery.

If a Moor has a male child by any of his black slaves, the mother, without ceasing to be a captive, is much better treated than before. Her child is

brought up like the other Moors ; he is considered as their fellow-citizen and is free like them.

Wives do not assume the names of their husbands, but retain those given to them at their birth. When a Moor sets out on a journey of some days, his wife, after he has taken leave of her, follows him to the distance of about twenty paces from his habitation : she throws after him the stone that is used to drive the tent-pegs into the ground, and wherever it stops, she buries it in the sand till his return.

CHAP. XII.

EDUCATION OF CHILDREN.

Boys are permitted to do just what they please. They are never corrected : it would be deemed a crime to beat them, since, according to the notions of these people, they have not reason sufficient to distinguish good from evil. On this account, the same line of conduct is observed toward the deaf, the dumb, and idiots. The instruction of the children is the duty of the *talbes* ; but if a pupil dislikes the school, he quits it whenever he pleases, and goes without fear of censure, to tend his father's

cattle. Such as persevere in the study of the Korān become priests, after they have undergone an examination before the learned elders, and enjoy high public consideration. The boys assemble every morning, of themselves, at the places of instruction, which to them are at the same time places of recreation. Here they often collect before day-break, and study by the light of a fire, writing their lessons upon boards with reeds and a kind of ink peculiar to themselves. The oldest and most advanced receive their lessons from the priests, their masters, and then communicate them to their comrades : in this manner the boys teach one another to read. While they are

attending to their daily occupations, they carry their boards slung at their backs for the purpose of studying whenever they have time.

The heads of boys are shaved, with the exception of four locks of hair which are left. Each of these locks is cut off at a general meeting of the family, on occasion of some remarkable action performed by the boy. If, at the age of twelve or thirteen, he kills a wild boar or other ferocious beast, that has attacked his flock, one of the locks is clipped off. If, in crossing a river, he dashes into the water and saves a dromedary that has been carried away by the current, a second is removed. If he kills a lion, a tiger, or a man belonging

to a hostile nation, by surprise, or in an attack, he is looked upon as a man, and his head is completely shorn. Few attain the age of twenty without having earned this honour : as they are ashamed to be treated like children, they expose themselves to the greatest danger with a view to obtain it.

CHAP. XIII.

FUNERAL CEREMONIES.

No sooner has the head of a family breathed his last, than the most hideous cries, or rather howlings, are set up in the tent by the females, both free and slaves. The body is washed : it is then wrapped in one of the garments of the deceased, and deposited in a grave, over which a heap of sand is raised to a greater or less height, according to his rank.

Funeral honours are paid to the illustrious warriors who fall in battle. As

soon as the combat is over, each party digs graves for the interment of the dead. The *talbes*, on receiving a summons to repair to the spot dyed with the blood of their countrymen, hasten to perform their duty. It consists in uttering certain plaintive sounds over a few handfuls of sand taken up in a shell, in scattering it over the unfortunate persons whom they prepare for death, in pressing the thumb against their foreheads, and in throwing a scarf and a rosary upon the body. When they have expired, they are laid in the grave, always upon the left side, with the face turned toward the east. Stones are piled up over the grave by way of monument. The age of the warriors is

distinguished by the extent of ground which the grave occupies. The *gui-riots* sing their praises, and their plaintive notes are accompanied with instrumental music. The women also take part in the general grief. Every traveller who passes by the grave throws on it a clod of earth, or sticks up a piece of wood, and recites a prayer. The achievements of the warriors are recorded in songs, which transmit their memory to future generations.

When the father of a family dies, every thing in his tent is taken away by any one of his sons who happens to be present at the time of his decease. Money, gold, jewels, all disappear, and the absent sons have nothing but the

cattle and slaves to divide among them in equal shares. The daughters receive nothing whatever, and repair to their eldest brother. If there are young children, the mother carries them with her to her sister, if she has one married, or to her mother. The chief of the horde takes charge of the property of the deceased, and divides it equally among the heirs when they are old enough to manage their own affairs. If there is no male child, the wife retires to her relations, and the brother of the deceased is his heir.

Whether the deceased dies in the field of battle or in his tent, the latter is removed to another situation. If he expires in his tent, all his effects are

exposed to the air. Funerals are always followed by an entertainment at which the relatives and friends forget both the deceased and their sorrow.

CHAP. XIV.

HOSPITALITY.

In the Zahara, hospitality is practised in its fullest extent. When a stranger approaches the tents, the first person who sees him salutes him with *Salam malicum*—to which the traveller replies, *Malicum salam*. He is shown the tent to which he ought to go : it is commonly the most opulent person who is expected to afford him hospitality. If there are several travellers, each of the inhabitants is obliged to contribute to the expense of their entertainment. If the master is from

home, his wife, or slave, goes out to meet the stranger, makes him stop twenty paces from the tent, and brings him some milk to refresh himself. His camels are unloaded, his goods are placed round him, and he is furnished with a mat and such coverings as he requires to skreen himself from the weather: for it is not customary to admit a stranger into the tents. His arms are deposited near those of the master, either to preserve them from the damp, or from the evil designs of thieves. If there is nothing in the tent, which is very often the case, provisions are speedily procured from the neighbouring tents; the traveller is always sure of something, for his hosts would

rather go without supper themselves than not find one for him. This is a general law which is never violated. Such is the respect paid to the duties of hospitality, that an enemy who has wounded, or even killed the master of a tent, would there find a sacred and inviolable asylum, though surrounded by those who must naturally wish to be revenged on him.

The arrival of a stranger is a remarkable event in the horde. He is surrounded by all its members. They inquire from what country he comes, whither he is going, if he has met with such and such a horde by the way, and what is the state of the pastures; and they never think of asking after his own

health, till they have satisfied their curiosity on every other point. If the traveller is a *talbe*, he is allowed the honour of officiating at public prayers, and the priest of the horde takes his place next to him.

It is the tent of the chief to which the traveller is almost always referred. This man, who follows no particular profession, could not support all the travellers who apply at the tents of his horde, did not the others contribute supplies of provisions. Each family generally furnishes him with two pounds of barley-meal a week, which is a very great advantage to him, especially at such times when he has but few travellers to keep. As he is commonly one of the

wealthiest of his horde in cattle, he is scarcely ever without abundance of milk; but in case of need, he may anywhere obtain as much as he wants.

If the stranger has friends in the horde, or is of superior rank, a goat or sheep, or sometimes even an ox is killed on his arrival. The wife prepares the entertainment; and before she cooks the meat, she separates from it the fat, which she serves up raw. When the repast is ready, she puts aside her husband's portion and that of his friends and neighbours; and sets the stranger's share on a round neatly woven mat, which is carried by a slave, but presented to him by the master himself. The repast is never served up till after sun-

set, even when the traveller arrives early in the morning. The latter invites his host to partake with him, but he declines it, on the ground of the respect that it is right to pay to strangers.

Next day the traveller pursues his journey; he departs without taking leave of any one. Were he to remain longer, he would be given to understand, by the progressive diminution of his allowance, that his presence was troublesome.

M. Saugnier, who was shipwrecked on the coast, and detained a prisoner by these people, relates a circumstance which proves how scrupulously the laws of hospitality are observed by the Moors. A robber chief, whose haunt was in Mount Atlas, having been apprized by

his spies of the day for the departure of the French merchants, when, by order of the emperor of Morocco, they removed their settlement from Santa Cruz, in Barbary, to Mogador, determined to avail himself of this circumstance to plunder them of their merchandize. He posted his band in one of the defiles of the mountains through which the caravan had to pass. This band consisted of four hundred resolute and well-armed men : the escort of the caravan was much less numerous ; but accident preserved the persons composing it from the misfortune of being robbed, and perhaps murdered. Heavy rain, by which they were overtaken, obliged them to halt ; they were at no

great distance from the habitation of the chief, and night came on. The conductor of the caravan deeming it improper to remain on the spot where they had halted, proposed to change their course and proceed to the abode of this man, who was known as a chief of the country, but not as a captain of banditti. The merchants assented, and they soon arrived. They unloaded their goods to put them under shelter from the rain. The master of the place, being informed of the arrival of the caravan, went out to receive the merchants. He told them that he had placed four hundred men in ambush to rob them, but that they must be under the special protection of the Prophet, as they had escaped that

danger, adding, that since they had sought refuge with him, they had nothing to fear; that his religion enjoined him to protect them; and that his men, instead of attacking, should escort them to Mogador. He was as good as his word, and would not even accept any remuneration for his trouble and that of his people.

The hospitality which has been kept up from age to age among these people, as well as among all the roving nations, could not be too highly commended, if the Moors did not employ numerous stratagems to relieve themselves from its observance, which they consider as inconvenient. On the appearance of an unknown traveller, they place at some

distance from their tent a camel's saddle, a mat, a musket, and a small bundle, to make him suppose that some traveller has already alighted there, which they allege as an excuse for refusing to entertain the stranger. The latter frequently suspects the trick and will not be denied: he posts himself near the baggage, and keeps a look-out on all sides, and if he sees any fire he runs in, in hopes of finding something to eat. At first he skulks behind the tent to listen to what is passing within. If he hears preparations for the repast, he comes forward, certain of the success of his procedure; for at such times these people never suffer any one to pass without asking him to partake of their meal.

CHAP. XV.

THEFT.

It is most extraordinary that a nation, so scrupulous in the practice of hospitality, should be of all others the most addicted to theft. This propensity, indeed, is in some measure encouraged by the law, for whoever has sufficient address to avoid being detected in the fact, may thief with impunity. Robbery is not a crime except by day; it is authorised by the law at night, probably to compel people to be constantly on their guard in a country where the cattle, the sole property of individuals,

are liable to the depredations of so many ferocious beasts. On account of this custom the women and children carefully carry into the tent at night whatever might otherwise be carried off. The neighbours and friends who come to see them are closely watched in all their motions. “ I have seen Moors rob me with extreme dexterity,” observes a traveller, “ brushing down trifling articles with their mantle, then picking them up between the great toe and that next to it, and thus passing them from one to the other, with the feet, to the door, while others keep chatting and playing all sorts of antics to divert my attention.” Any thing stolen unperceived by the owner belongs

to the thief, and cannot be recovered, even if the latter should be detected.

Robberies are often committed by open force at night. The Moor who has been concluding a bargain, and not kept the matter secret, is laid in wait for by his neighbours, who strive to surprize him; but he is almost always on his guard against the assailants, fires at the first alarm, and then defends himself with his dagger. The noise attracts the Moors of the nearest horde, who, by virtue of the laws of hospitality, take the part of the weakest. Woe be to the aggressors, unless they escape by a precipitate flight; but let whoever will fall, the matter drops; the dead are held to be the aggressors, and their

families never demand vengeance. The slain are interred on the spot, with their heads turned toward the east, and their graves are covered with such stones as may be picked up near them.

CHAP. XVI.

WAR AND ENSLAVEMENT OF PRISONERS.

If we except certain tribes, such as the Wadelim and the Labdessebats, who, from their ferocity and barbarism, are constantly embroiled with their neighbours, wars are rare between one tribe and another.

When a whole horde or tribe retires to Mount Atlas, or to the *oases*, for the rainy season, all the persons belonging to it assemble and march in order. If no chief has been previously appointed, they then elect one, whom they implicitly obey. Every man capable of

bearing arms contributes to the general defence. The slaves and women drive the cattle; the horsemen keep on the look-out, and if any suspicious troop is perceived, the caravan halts, and preparations are made for battle. It is but rarely, however, that they come to blows. If the enemy deems himself strong enough, he falls upon the cattle and carries them off; if not, he retires.

The horde encamps every night. The avenues to the camp are guarded by sentinels, who, like our watchmen, set up loud shouts from time to time, to prove that they are not asleep.

Their weapons are muskets and pistols, which they procure from the Europeans. But these arms, which

are in general faulty, are soon rendered useless by the dampness of the climate. Any repair, however slight, is above the skill of their workmen. They have also sabres and daggers, partly manufactured in the country, and *zagayes*, or darts, which they make themselves.

Among some of the tribes a large kettle-drum is placed under the care of one of the principal persons; this drum is employed either to call the people to arms, or to announce that an Arab has lost himself in the Desert, or that the camels have gone astray.

When two tribes are at war, a single action often settles their quarrel. They march without order or discipline; the cavalry dash forward; the camels, trained

to the fight, rushing upon one another, with all the fury displayed by their masters, bite and tear their adversaries; the combatants engage hand to hand, without taking any prisoners. If a soldier falls into their power they cut him in pieces, and the loss of fifteen or twenty men decides the fortune of the day and of the campaign.

The men are not compelled to go to battle, but whoever refuses is branded with infamy. If any families of a tribe have not coincided in the opinion which has prevailed, they take no part in the war, form a distinct horde, or sometimes even join the enemy against their countrymen, without being on that account regarded as traitors or

Moors surprising a Negro Village.

attack ; when pursued, they relinquish part of their booty, and endeavour to escape with the rest. If any of their party are wounded, they abandon them to the fury of the negroes, who dispatch them without mercy—an inadequate revenge for the calamities brought upon them by these infamous marauders.

In these expeditions there is no division of the plunder ; each Moor keeps his prize, and the chief himself has a right to no more than what he has taken : but woe be to him who brings back nothing ; on his return he is scolded by his wives, and is an object of derision to his countrymen. About thirty years ago, Samba-Fal, chief of

the Assounas, was a most intrepid robber, and a terror to these parts. His ferocious look, his gashed face, and his numerous scars, attested the frequent combats which he had often maintained singly against whole villages. He alone furnished entire cargoes of slaves ; but he was at length killed, not in the field of honour, but in the field of carnage. He was succeeded by his brother Ibrahim-Fal, who has neither the activity, valour, nor reputation of Samba.

These incursions are frequently repeated, and always with similar stratagems and the like means. The villages situated on the banks of the river are continually exposed to them, and yet their inhabitants take no precautions

for their personal security. They are strong, their population is numerous, and they possess fire-arms, but still they submit to the payment of heavy tributes to the Moorish chieftains to purchase their protection. The latter disavow the enterprizes of their countrymen, but never punish them ; though they cause the captives to be released, when the robbers have not found an immediate market. The negroes cannot retaliate ; for it is rare that a European will purchase a Moor, knowing that he should not be able to make him of any service.

CHAP. XVII.

ARTS AND MANUFACTURES.

The chief occupation of the Moors consists in the rearing of cattle. They have brown or black sheep, with nearly smooth hair instead of wool, which endure thirst in a surprising manner, and the flesh of which is well-flavoured and nutritious. The ewes yield abundance of milk: the goats also supply them with milk for food, and hair for their clothing and tents.

The ox is of great service to these people. He assists to carry the baggage and merchandize with which they

traffic in the interior. A ring is inserted in the gristle of the nose of this animal, and a cord fastened to the ring serves for a bridle. He is the beast of burthen of the poor, and being extremely tame, is often used for riding by the rich. Besides an enormous dewlap, which hangs down almost to the ground, and large handsome horns that nearly meet at the ends, these oxen have another distinguishing characteristic, which is a hump of flesh, about a foot in height, on the withers between the shoulders. This part is very delicate eating. The animal resembles the bison, but differs from the latter in size and habits. With oxen of this kind the Moorish traders penetrate without fear

into the regions of the torrid zone, and cross the widest rivers of Africa.

The passage of the Senegal by these caravans, near the island of St. Louis, is a very curious spectacle. After allowing the troop to rest, the Moors select such of these animals as are the strongest, the most docile, and the best swimmers, to lead the van. The drivers of this advanced guard, who are all young active men, are extremely nice in their choice of the animal which they mean to ride. They tie round the horns of each ox a cord, about four feet long, mount upon their legs on his back, with the feet resting against the hump, and the body inclined a little backward, holding the cord in their hands, and

A Negro & a Moor belonging to a Gum Caravan.

carrying their arms and clothes upon their heads. On reaching the banks of the river, the drivers set up loud shouts, which are answered by their oxen, as well as by the oxen and Moors of the main body. The strongest animal, encouraged by the voice of the driver, plunges into the river; the others follow in close file, while the rest of the troop remain on the bank, with their eyes fixed on the swimmers. When the passage is finished, the drivers give three loud shouts, which are again answered by the oxen, and being repeated by the beasts and the Moors on the opposite bank, seem to stimulate the courage of the main body, which manifests its impatience to rejoin the

advanced guard. The same method is pursued in its passage; the shouts are repeated on both banks, and in a few hours the whole caravan crosses without accident rivers upwards of two thousand fathoms in breadth.

The most valuable animal to the Arab, indeed the only one that could have rendered the Desert habitable, is the camel, of which there are two species, one having two humps, and the other only one. The latter, called the dromedary, is exclusively met with in the Desert. Most of the dromedaries bred by the Moors are of a light fawn colour; a judgment is formed of their age by the want of hair on the parts liable to friction, and by the hardness

of the callosities on all those places upon which the saddle presses. A dromedary ought not to be used till he is eight years old, and he is past labour at forty or fifty. He lives to about the age of sixty years. It is well known what pains the Arab bestows to render this animal the most docile of slaves. It is conjectured that there are two varieties; the one, large and strong, employed in commerce and for long journeys; the other small, but more nimble, and used for war. The one is remarkable for patience, the other for courage. Both are equally temperate, being content, under certain circumstances, with from four to six pounds a day of a paste made of fermented

milk and millet flour. A genuine native of the Desert, he can dispense with drink for six or even nine successive days, and when tormented by thirst, he discovers, by the scent, the neighbourhood of water, extends his neck, and gallops off at full speed towards the object of his desire.

It is the young dromedaries alone that supply the Moors with the hair which they use for making garments and the covering of their tents. The hair of the older animals they convert into a coarse thread, of which they make a kind of vessel, impermeable to liquids, that answers the purpose of our buckets and pails.

The manner in which the dromedary

is trained by the Moors, proves their intelligence, and would, of itself, induce us to assign to them a high degree of civilization, were we not constrained to do so by the arts which they cultivate.

In the Moorish horses we discover much of that beauty and excellence for which those of the Arabs are so justly prized. In the *oases* each tribe has a breed, the pedigree and crosses of which they carefully record. Brought up in the tent, the horse knows all the members of the family, is extremely good-tempered and docile, learns various tricks, such as to kneel down on one or both knees, at the least signal, and to make an obeisance with his head. The

Moors use Turkish saddles with short stirrups, the sharp point of which serves them for a spur. They are excellent riders: when they have urged their horses to their utmost speed, they will stop them short, which we durst not do for fear of throwing the animal down; but then it is on the sand that they perform their evolutions. When going at full gallop, they will throw a lance, six feet long, either forward or backward, scarcely ever missing their aim. After these violent exercises, the horses are always covered with blood and foam. The sharp point of the stirrup tears their sides; the bit made in the Turkish fashion, but of coarse workmanship, lacerates the mouth; and the blood

reddens the foam with which they are presently covered.

With this exception, the horse is treated with a kindness which proves that he is regarded as one of the family, but he is never allowed to lie down. He is fastened by eight cords, exclusively of that by which he is tied to the rack. The four legs are attached each by a cord to the same number of pegs; two other cords bind either the two hind legs or the two fore-legs together, while two more cross from the right fore-leg to the right hind-leg, and from the left fore-leg to the left hind-leg. Underneath the animal, a small wooden bucket is sunk in the sand to catch the urine; and the dung is removed as soon as it is

dropped. Sometimes there is a small rack to hold the horses food, but it is frequently laid upon the ground. The engraving opposite to page 22, in this volume, represents a horse fastened in this manner.

Horses of pure blood generally fetch a very high price. A French writer assures us that he has seen some, for each of which the *damel*, or king of Cayor, paid five slaves, worth, at that time, four hundred guineas; and that he, nevertheless, carried one with him to France, which cost only 800 francs (33 pounds sterling), but which was very young, of a milk white, and remarkable for the beauty of its figure, and especially the extreme lightness of the legs.

Moorish Water Bottle.

*String of Grisgris,
which is either used
as a necklace or bound
round the head.*

*Pouch for
Powder
and Shot.*

Grisgris, Water Bottle & Pouch.

We have already seen in what manner the Moorish women weave tent-covers, with goats' or camels' hair. In the interior of the Desert, other weavers manufacture fine stuffs, which serve for *pagnes*, or robes, and which are dyed of different colours; and they also make coarser cloths for the purpose of mantles.

They excel in the manner of preparing and tanning the hides of their cattle, and the skins of wild animals; they do not give the grain of morocco to their leather, but they make it extremely supple, dye it black, red, or yellow, and draw ornamental designs upon it. With this material they make water-bottles, *naphas* or portfolios,

saddles, harness, bridles, boots, sandals, cases for their arms, circular saddles for the dromedaries, and *grisgris* of every shape, in which they enclose texts from the Koran. All these different articles are curiously wrought, and neatly sewed with small strips of leather, twisted into the form of thread. Some specimens of them are represented in the annexed plate.

They also make their stirrups, bits, lances, arrows, and various utensils, as well as sabres and daggers, with iron, which they procure either from the Europeans, or from the negroes of the interior.

The Mongearts, sometimes an agricultural, at others a roving tribe, have

among them workmen who make bowls, wooden mortars, and rude ploughs.

There are goldsmiths who work in gold and silver. They make with skill, and even with taste, rings, ear-rings, bracelets, chains for the ancles, and necklaces, which are worn by the chiefs, the wealthy, and their wives, and for which they are paid one-tenth over and above the weight of the articles for their labour. They also work the hilts of their sabres and daggers, and emboss them with gold or silver. These artisans travel about, exercising their profession among the different negro tribes, to the distance of a thousand or twelve hundred miles. They produce mat-gold or silver, by dipping them in a

solution of salt mixed with a decoction of tamarinds.

Traders alike from interest and necessity, the Moors traverse Africa in every direction: some of them carry rock salt, of which they have mines, into the heart of the continent, where they exchange it for gold; others drive herds of cattle to the countries of negro princes, frequently at considerable distances; while others again journey as far as Yemen, and under the pretext of religion, make speculations the more lucrative, inasmuch as they excite the veneration of the people, who feel far higher respect for the pilgrim than for the trader.

Lastly, the various tribes dwelling on

the banks of the Senegal, sell to the Europeans ostrich feathers, ambergris, gum, and slaves, the traffic in which will be more particularly noticed in subsequent chapters.

CHAP. XVIII.

THE GUM TRADE.

Two sorts of gum, produced by the *mimosa*, or gum-tree, are known in trade. The one, called gum-arabic, comes from Syria ; the other, or gum-senegal, from the vicinity of the river of that name : the latter may be known by the *bdellium*, a species of gum-resin that is always intermixed with it. Both are the produce of the same kind of tree, and are absolutely alike ; it appears, however, that near the Senegal there are two varieties of gum-trees, the red

and the white, but this point has not yet been completely ascertained.

Gum is employed in Europe in numerous manufactures, for the making of ink, for printed cloths, and for stiffening gauzes and various kinds of silk stuffs. It is frequently used in medicine, and is a highly nutritious and lenitive mucilage.

We have already seen that it is furnished by three forests : that of Sahel, composed of white gum-trees, the produce of which is collected by the Trar-sas ; and those of El-Hiebar and Al-Fatack, belonging to the Braknas and Darmancouts, between the 10th degree of north latitude and the tropic. The rainy season in Africa lasts during the

months of July, August, September, and October. The water then falls in torrents, and vegetation advances with extreme rapidity. When the rainy season is over, the east wind sets in. This wind, after crossing the burning sands of Lybia, arrives at the Senegal, where, tempered by the sea-breezes, it is far from being unwholesome. It puts a stop to fevers by rapidly dissipating the miasmata arising from substances which the water has thrown into fermentation.

In the Desert, where this wind is not moderated by the sea-breeze, it acts like a consuming fire: it cleaves and twists the trees, and produces in the gum-tree that abundant secretion of

sap, which, being soon dried and hardened by the sun and wind, forms globules of the size of a pigeon's egg or larger, and weighing several ounces. This secretion is the work of nature only and not produced by art. In the month of December, the Moors quit their *oases*, and repair to the forests to collect the gum. This operation is begun in February and lasts six weeks. The gum is packed in large leather bottles, which are laid upon dromedaries or oxen: each dromedary carries from five to six hundred pounds weight and the oxen about one hundred and fifty pounds a-piece.

'The tribe of the Darmancouts was formerly the only one that frequented

the forests to collect the gum which they sold to the Europeans. This tribe, thin in population, of a spirit the reverse of warlike, being composed of *talbes* or priests, suffered itself to be gradually deprived of its rights by its more enterprising neighbours.

It retains only the least productive of the three gum-forests. The Trarsas have taken possession of the best; while the Braknas, who have blended their interests with those of the Dar-mancouts, frequent the second.

The forest of Sahel, 120 miles from Portendick, and 140 from the Desert, is in a very favourable situation for the nation to which it belongs, being about equidistant from a French and English

settlement. In general they give the preference to the latter, and carry their gum for sale to Portendick, because the English can supply them at a cheaper rate with guinea cloths from India, which are highly prized by the Moors, and which they can accurately distinguish from those manufactured in Europe. As, however, the French government formerly paid considerable duties or presents to the chief of the Trarsas, his subjects annually carried part of their gum to the *escale* of the Desert, forty-five leagues from St. Louis, and asked so much the more exorbitant a price for it, threatening to carry it for sale to the English at Portendick, if their demands were not complied with.

The Braknas and the Darmancouts, who collect the produce of the forests of Al-Fatack and El-Hiebar, carry their gum to the *escale* of the Marabouts, about forty-two leagues from St. Louis, and a little nearer to the Desert.

The gum trade commences in April and finishes in June. The vessels intended for this traffic, are armed and equipped as if for war. They are manned by stout negro sailors, commanded by one or two whites. White seamen would not be able in so hot a climate to go through the labour of such a fatiguing and tedious voyage, in which they frequently advance but a league or two a day, generally by towing with a rope, since they cannot avail

themselves of the assistance of the wind, on account of the windings of the river. On reaching the Desert, the discharge of a gun gives notice to the Moors to repair to the banks of the river.

There cannot be a spot that more richly deserves the name of Desert than this *escale*. Let the reader figure to himself an immense plain covered with fine white sand upon which a scorching sun darts his perpendicular rays. No feathered inhabitant of the air ever approaches this spot, destitute of verdure on which the eye may repose, to enliven it with his strains : a few animals only leave behind occasionally the print of their rapid flight, which is soon erased from the surface of the moving sand.

The east wind here blows continually with violence ; so that the masts of ships and other timbers are sometimes shivered. It produces intolerable thirst, and there is not a drop of water to quench it. The tide comes up to this place, so that the river water is not fit to drink, and it is necessary to go several leagues in quest of better. Whirlwinds raise into the atmosphere columns of sand, which intercept the light of day and threaten to overwhelm men and ships.

When the period for the traffic arrives, the scene instantly changes. This plain, lately the tomb of nature, is covered with clouds of dust : all at once thousands of dromedaries, oxen, and

horses appear in view, and a numerous population is seen busily engaged in the erection of tents. Singing, dancing, and the most extraordinary bustle succeed the most dreary silence ; and if the east wind still continues to blow, if the intense heat is still oppressive, man at least feels some consolation in suffering with his fellows.

To the plagues arising from the nature of this execrable spot, are added a thousand others of every kind. Troops of Moors, having studied their parts, one calling himself the chief, and the others his confidants or servants, endeavour to impose upon the whites, and to filch presents from them by promising their protection and an advantageous bargain.

The real chiefs often connive at this species of swindling and share its profits. They appear in their turn, to fix the amount of the duties. Tricks, stratagems, threats, extravagant pretensions, and difficulties of all sorts are annually resorted to for the purpose of increasing those duties, which, when once paid, become a law for the following year. The women, who are insatiably covetous, come and enhance these demands. Those only who have witnessed, and indeed experienced, these perpetual vexations, can duly appreciate them. The phlegmatic temper of the Moors, their patience and coolness, disconcert the more lively European, who, after calling reason and obstinacy

to his aid in lieu of the ardent desire which he at first felt to conclude the bargain, being at length worn out with the heat and disgust, submits to part of their demands, when he is not quite habituated to their mode of proceeding, and is not of a temper to be proof against every trial.

Next come the dealers who begin the scene afresh to obtain a better price. Their goods are perhaps on the margin of the river; they load their beasts with them, and take up their quarters at the distance of a league. An officious Moor offers his services to call back the chief; every thing is previously concerted, and whoever is not aware of this, pays dearly for these useless ser-

vices. When the parties are agreed respecting the price, a new discussion arises concerning the measure, which is called *quantar*, a large hogshead, which the Europeans have taken care to enlarge whenever they have had an opportunity. This measure when full, is emptied by means of a tube inserted in the bottom, through which the gum drops into the vessel. It contained originally two hundred and twenty pounds, but has been gradually raised to two thousand four hundred. Such is the artifice which they have employed to meet the impositions of the Moors.

All the annoyances and all the vexations arising out of this traffic are not to be described. You are obliged to

submit to the threats and insults both in word and gesture, of savages whose hands are constantly upon their daggers. Two or three hundred Moors crowd at once upon your ship: while one half of the crew is employed, the other half armed, and with lighted matches, are obliged to be always ready to sweep away with their cannon these ferocious barbarians, who would plunder the vessel if they were not restrained by fear.

It is said that the French India company formerly bought up at the Senegal two million pounds weight of gum a year, and threw into the sea, the presumed surplus above the annual con-

sumption of Europe, to keep the article constantly at the same price.

In the years preceding the revolution, the Senegal company purchased annually eight hundred thousand pounds of gum at the *escales* of the Desert and of Cock ; and the English bought four hundred thousand at Portendick. That quantity was then deemed sufficient for the supply of the manufactures of all Europe. The interruption of commerce, in consequence of the war, led to the discovery of various substitutes for gum ; so that it would be useless to endeavour to extend this branch of commerce, which might very easily be done, since new forests, hitherto unfrequented, have been found.

Prior to the revolution, the price of the *quantar* of gum, weighing from two thousand to two thousand four hundred pounds, was fifteen pieces of guinea cloth, of India manufacture, which the Moors distinguish most accurately by the smell from those made in Europe. It is presumed that the indigo employed in the East Indies has a peculiar scent which we have not found means to imitate. Formerly the average price of a piece of India guinea cloth might be estimated at nearly twenty-one shillings; the average price, therefore, of the *quantar* of gum in the Senegal was not quite fifteen guineas, or about three half-pence per pound.

CHAP. XIX.

HUNTING AND AMUSEMENTS.

The Moors follow the chase either from necessity or pleasure. The wild boars, which are very numerous in some parts of the Desert, and the ferocious beasts which carry off their cattle, compel them to join in repressing their ravages. It is rather to their patience than to their address that they owe the reputation of skilful hunters. They never fire unless they are sure of their mark, and are afraid of wasting their powder to no purpose. Patient in the

extreme when their object is destruction, they will wait whole days till the animal comes up close to the muzzle of their guns.

There is one kind of sport, however, of which they are passionately fond; that is, ostrich-hunting. It is only on horseback that this bird can be chased. The Moors assemble to the number of about twenty, and proceed, against the wind, to the distance of perhaps half a mile from one another. As soon as they perceive their game, they bear down upon it. The ostrich, unable to use his wings against the wind, turns abruptly, avoids the first horseman, probably the second, but if he has the good fortune to escape the third, all

his agility will scarcely preserve him from falling into the clutches of the others. In this sport they seldom use the gun, but dexterously throw at the neck of the animal a stick two feet long, which knocks him down. They then kill him, and strip him of his feathers, which they divide among them, as well as the flesh, which is not unpalatable.

In the chace, in war, or in any bargain whatever, it is possible that there may be articles of unequal value, and difficult to divide. In this case the Mongearts have a very simple method of preventing disputes. Having as many lots as there are persons to share, they each put something or other in the corner of a

pagne; these articles are shaken up, and the first child or woman that passes, is requested to take out one at a time, and lay it on each lot. Every one knows the article belonging to himself, and must be content with the lot upon which it is laid.

When they are encamped, the men and boys assemble in the evening, after sun-set, and amuse themselves with gymnastic exercises, or dancing. Black musicians, with wretched drums, or a kind of guitar, excite them to mirth, and they often continue their sports till midnight, or later, if it happens to be moon-light.

On Friday, the Mahometan sabbath, the men of several hordes meet to enjoy

the diversion of horse-racing, to throw the *zagaye*, and to practise military exercises. It is on these occasions that their youth begin to distinguish themselves by their address and bravery.

END OF VOL. I.

A FELUP .

THE WORLD
IN MINIATURE ;
EDITED BY
FREDERIC SHOBERL.

Africa,

CONTAINING
A DESCRIPTION OF THE MANNERS AND CUSTOMS,
WITH SOME HISTORICAL PARTICULARS
OF THE
MOORS OF THE ZAHARA,
AND OF THE
Negro Nations

BETWEEN THE RIVERS SENEGAL AND GAMBIA :

ILLUSTRATED WITH TWO MAPS,
AND
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Map
of the
COUNTRIES
Inhabited
BY THE
WOLOFS.

Pub. at R. Ackermann's 202.

Country of the Moors

Senegal Riv.

Marigot of the
Martiniquais

Wood of Erick

WALLO

PULAH'S

Guianet

I. St. Louis
Guellediar
English Island

Bicurt
Mouit

EMPIRE

of the

CAYOR

BOURBA

WOLOF

Bay of Yor

Country of the Sereres

BAOL

SINE

SALUM

Tones

Scereres

Cape Verd

Yor
Amadit
Mangile
Ben
P. d'Almeida
Gorce
Bannier
Iene

Cape Raso
Cape Verde
Portugal
Embour
Nianine
P. of the Sereres

Faquiou
Guilas
Palmaria
Cabo

Cape S. Mary

Barra
Kolar
Badibou
Barrindia
Abreda
Giliary

Gambia River

Kiawer

Gulahao

Gulangtor

Lambaye

Caba

Tiambara

Guindian

Toubatguialao

Gambouru

Cape Verde

P. d'Almeida

Yor

Amadit

Ben

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14

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12

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Map

of the COUNTRIES Inhabited by the WOLOFS.

Pub. at R. Ackermann's 1822.

AFRICA

In Miniature.

CHAP. I.

GENERAL VIEW OF THE NATIONS BETWEEN THE RIVERS SENEGAL AND GAMBIA.

WE have already seen that the Senegal forms, in some measure, the boundary between the Moors and the Negroes, so that but a few straggling hordes of Moors are to be seen on the south, and a very small number of negro villages on the north bank.

Before we enter into a particular description of the nations residing between the rivers Senegal and Gambia, it may not be amiss to take a general survey of them.

The most widely extended of these is the nation of the Wolofs, or, as they are more commonly, but erroneously called, Jolofs. They occupy the whole coast, from the mouth of the Senegal to that of the Salum, with the exception of a tract inhabited by the Sereres, who are subject to the Wolofs, and form the chief population of the countries of Baol, Sine, and Salum.

The whole Wolof nation, formerly governed by the same laws, and by one sovereign, with the title of *Bourba*

Wolof, composed, at that time, one great empire. Out of this empire, dismembered by revolution, have been formed the state of Walo, governed by a prince who has the title of *Brack*; the country of Cayor, the sovereign of which is called *Damel*; the country of Baol, the prince of which styles himself *Tin*; and the states of Sine and Salum, whose chiefs are denominated *Bour*, which signifies *master*.

The Bourba Wolof retains but a small portion of the interior of his former dominions; but, notwithstanding the diminution of his power, he still enjoys a kind of honorary supremacy over the other princes, who pay him a respectful deference in all the transactions that

take place between them. They acknowledge him to be the head of their nation ; and if they appear in his presence, they raise their garments over their shoulders, and taking up a handful of dust, rub it on their foreheads while prostrating themselves at his feet.

Between the river Salum and the Gambia lies the small state of Barra, wrested by conquest from the Wolof nation by the Mandingoes. The victors have gradually become incorporated with the vanquished ; but the manners, customs, dress, and language of the Mandingoes, have gained the ascendancy.

Returning to the banks of the Senegal, beyond the territory of Walo, we find

the country of the Pulahs, or Fulahs, formerly governed by a prince with the title of *Siratik*. This country was likewise dismembered from the Wolof empire: it was afterwards subdued by the Pulahs, who have introduced their language, and intermingled with the conquered people. Since this invasion a fresh dismemberment has taken place: the *marabouts*, or priests, have made themselves masters of a great part of this state, which is governed by one of their number, who is elected by his colleagues, with the title of *Almamy*; and the *Siratik* retains only the other portion of his dominions.

Proceeding up the river, we come to the nation of the Serawallis, or Serra-

colets, who are governed by several petty chiefs, independent of one another, and forming among themselves a federative republic. Galam belongs to this nation.

Above Tamboucaneh, not far from Galam, on the north bank of the river, is the country of Kasson. Crossing again to the south bank, we come to the country of Bambuk, celebrated for its gold mines, which is believed to have once formed but one state, and is now divided into three sovereignties, Bambuk, properly so called, Satadu and Konkodu.

The Senegal rises in one of the branches of the Mountains of the Moon, and not far off in another range of the same mountains, distinguished by the

name of Kong, is the source of the Gambia. From the eastern declivity of the Mountains of the Moon issues the Joliba, the Niger of the ancients, a totally distinct river from the Senegal, with which it has often been confounded. The Joliba runs to the east, the Senegal to the west. From the recent travels of M. Mollien, we learn that the source of the Rio Grande is only a few hundred paces from that of the Gambia; that the Falemeh, a large branch of the Senegal, springs from the same mountains; and that the attempt to explore these sources is extremely dangerous, on account of the religious veneration entertained for them by the natives.

In these parts are the countries of

Diallon, Kabou, the country of the Mandingoes, and the empire of Bambarra, the chief nursery of the slave trade.

Turning westward, after traversing the country of Bambuk, and crossing the Falemeh, we come to the territory of Bondu, which has a monarchical form of government. The villages have their respective chiefs, who bear the title of *farim*. The sovereign possesses absolute power; he nevertheless strengthens his authority with that of the elders whom he consults. The people of this country are of Pulah origin.

To the west of Bondu are situated the countries of Wooli and Upper and Lower Yani, all of which lie on the bank of the Gambia.

We shall now proceed to treat of each of these states separately, and to give some account of their revolutions, their form of government, and other particulars most worthy of the attention of the reader.

CHAP. II.

EMPIRE OF THE BOURBA WOLOF.

The empire of the Wolofs was formerly bounded on the north by the Senegal, on the west by the Atlantic Ocean, on the south by the Gambia, and on the east by the Falemeh. The origin of nations is lost in the obscurity of time: each has its heroic ages, the memory of which is perpetuated by traditions embellished by an imagination more or less luxuriant. The following is the fable which the *marabouts* or priests of the country relate with great complacency, concerning the origin of

the Wolof government, to which they attribute a duration of many centuries.

The inhabitants of the countries between the Senegal and the Gambia were formerly independent. Each village was governed by its chief, who had the title of *lamane*. This chief never acted without consulting the elders; the people were happy, and discord very rarely interrupted their felicity.

Some children in the country of Walo were employed in collecting wood on the bank of the lake of Guiasao, and piled it all up together in one heap. When they were proceeding to divide it, a violent quarrel arose. They were on the point of coming to blows, when, all at once, a venerable old man rose

from the waters of the lake, advanced to the wood, which was the subject of dispute, divided it among them, and returned to his retreat without uttering a word. His appearance, and the majesty of his look and action, excited a mingled feeling of awe and respect. Each of the party took his allotted share, and, filled with astonishment, related in the surrounding villages the prodigy which he had witnessed. The people at first refused credit to the story, but the uniformity of the statements soon produced conviction. They then thronged to the lake; a feigned quarrel seemed to indicate an approaching conflict, when the old man again rose from the water, and interposed his mediation. The

multitude fell at his feet, and respectfully detaining him, they all acknowledged him for their chief. It was not without reluctance that he complied with their wishes. He remained three days without taking any food, and was only overcome at last by a beautiful virgin who was given to him for a companion.

This prince, who was called Baisampsaam, governed with justice, and disappeared at a very advanced age, without its being ever known what had become of him. His son, Bamepateh, was beloved by his subjects. His successors conquered the countries of Baol, Sine, Salum, Barra, Kolar, and Badibu, which previously belonged to the Sereres, who

had come from the Upper Gambia and founded colonies there. They subdued these people without adopting their manners, but also without being able to make them adopt those of the Wolofs. They were afterwards engaged in very sanguinary wars, either with the Moors, or other neighbouring nations ; but the same family retained the throne till the reign of Guelen Sambugueneh. This prince, addicted to pleasure, and of a haughty disposition, treated the grantees of his empire with contumely, and governed his subjects tyrannically. His vices occasioned his fall.

Amaringouni, a young prince, who was invested with the government of Cayor, the most extensive province of

the empire, came, according to custom, to pay homage to the Bourba Wolof, accompanied by the principal persons of his government, who, with their attendants, formed a numerous train. On reaching the residence of the sovereign he applied for an audience. Either from neglect or pride, the Bourba Wolof made him wait eight whole days without an answer. During this time Amarigouni and his retinue had no other shelter than their garments, which, spread over and supported by their lances, formed a kind of tent. Their provisions being soon exhausted they were obliged to beg for their subsistence. Rage inflamed their minds, and in the confusion, one of the chiefs, raising his

voice above the rest, spoke as follows :
—“ Why, Amaringouni, why dost thou longer delay ? Wilt thou continue to see us treated with contempt and not think of revenging us ? Does not Cayor produce millet in abundance ? Has it not indigo and cotton sufficient for our wants ? I swear by my ancestors, by all that is most sacred, that I will plunge this dagger into his heart who shall propose to submit any longer to the laws of the tyrant. For my part, I acknowledge no other master than thyself, if thou wilt employ the means of vengeance which are in thy power, and emancipate us from slavery.”

This speech was universally applauded ; but Amaringouni, unwilling to attempt

any thing till he had ascertained the disposition of the people of Cayor, returned to his government for the purpose of sounding them. No sooner was the Bourba Wolof apprised of his departure, than he dispatched a messenger to prevail upon him to return; the messenger was sent back without answer. The people of Cayor approved the conduct of Amaringouni, who took up arms, marched against Sambugueneh, gave him battle, slew him and routed his army. The new sovereign, who assumed the title of *Damel* felt no desire to extend his conquests, but sought only to strengthen his power by the prudence of his government.

After the death of Sambugueneh, the

countries of Walo, Baol, Sine and Salum, followed the example of Cayor: the governors of all these provinces rendered themselves independent. On the other hand, the Fulahs invaded the country of Bondu and the banks of the Senegal, and there founded two states, which will be noticed hereafter.

The empire of the Bourba Wolof was reduced by these defections to the central province. The descendants of Baisampsaam still reign over this little territory, which is very poor; because, from being completely surrounded by other states, it cannot carry on any direct traffic with the Europeans. The principal village, where this sovereign resides, is called Wamkrore.

CHAP. III.

WALO.

Opposite to the island of Bifeche, on the south bank of the Senegal, commences the country of Walo. It terminates opposite to the island of Morfil, extending from east to west about 150 miles. It is bounded on the north by the Senegal, on the east by the country of the Fulahs, and on the west and south by the kingdom of Cayor.

The sovereign of this state assumes the title of *Brack*, or king of kings. The crown is hereditary, but always

devolves to the eldest son of the sister of the last prince. This order of succession has sometimes occasioned sanguinary wars between the eldest son of the reigning sovereign and the heir-apparent, his sister's son. The chief personages of the country have frequently put an end to these conflicts by electing some other member of the reigning family for their sovereign.

But little is known concerning the revolutions which this country has undergone since it has been separated from the empire of the Bourba Wolof. Bordering upon the Moors, it has been almost always exposed to the ravages of those formidable neighbours, or subject to their influence.

About the middle of the 18th century, a usurper, named Mabueh Comba, favoured by several of the great vassals of the country, and by Ali Koury, the chief of the Trarsas, possessed himself of the throne. After a war of twenty years, he fell in a battle fought with the legitimate heir to the crown, who recovered it by his defeat. The new prince, Ndja-Koury Farapenda, did not long enjoy his good fortune, being assassinated by a Moor hired by Ali Koury, who fired at him with a musket, when the prince was in his hut surrounded by his officers. The latter suffered the assassin to escape, and hence were suspected of being accomplices in the murder. The Moors gave him a suc-

cessor who was constantly intoxicated. M. Durand, formerly director of the French Senegal Company, when sailing up the river, received a visit from this prince on board his vessel. He was attended by five of his retinue and four musicians. He wore a white shirt, girt with a red scarf, and over it a wide orange-coloured tunic: he had yellow slippers; his head and legs were uncovered. He was offered some Bordeaux wine, which he accepted, but soon asked for brandy and drank four large glasses one after another. At the fifth he lost his speech, and at the sixth fell fast asleep. During his nap, his people were employed in driving away the flies from him, and in fanning him with a

pagne, or cloth, to keep him cool. Dinner time arrived. The *Brack* was still asleep and M. Durand sat down to table. The prince awoke and desired to see his host. "He is at dinner," replied his courtiers. "Without me?" rejoined the prince. He rose, went down into the cabin, seated himself by the window, asked for more brandy, and dropped dead drunk a second time. His courtiers lifted him up to carry him upon deck. He was not too far gone to perceive a roasted hare, which he seized by the head and took along with him, while borne away himself by four of his people. Such was the majesty of this sable sovereign!

In the evening he went on shore,

mounted his horse and returned to his village. No sooner had he arrived than he demanded of his people an account of the presents that had been made them. He wished to augment his share of the brandy by a portion of theirs. One individual refused to submit to this exaction, on which the *Brack* gave him several cuts across the shoulders with a knife. Next day this man, one of the principal personages of the court, was thrown into irons, carried on board M. Durand's ship, and sold as a slave for 480 francs (£20. sterling). He shed some tears, and was conveyed to St. Louis, where his wounds were healed. He was afterwards claimed by his friends and exchanged: on his restoration to

liberty and his family, he retired to the country of Cayor.

The same prince came one day to a trader on the Senegal, accompanied by a score of his soldiers or attendants. He asked for brandy which was refused him on credit. "Choose," said he, to the trader, "from among my people, any one you like best : I will sell him to you." Then pointing to one of them : "Take this," said he, "for your slave." A bargain was immediately struck. A friend of the man who was doomed in this summary manner to captivity, stabbed himself in despair with his dagger, and dropped down in the middle of the apartment. His companions would have rendered him

assistance. "He is a rebel who stirs," said the prince, and all of them were fixed motionless. The poor fellow was removed and surgical aid procured, but he soon expired in the utmost agony.

These anecdotes serve to display the character and the despotism of these petty sovereigns. There are few, however, who conduct themselves so disgracefully; but the little kingdom of Walo, in consequence of its frequent wars, had fallen into a state of degradation in which it was kept by the Moors, who plundered it incessantly. Owing to the consequent poverty of the country, the sovereign has no other source of revenue than the depredations which he himself daily commits, and

the duties paid to him every year by the government of the Senegal.

Considering the proximity of the state of Walo to St. Louis, it would be good policy in the French to emancipate the country of the *Brack* from its dependence on the Moors; and they would find in his people an ally against those barbarians who are foes alike to the blacks and the whites.

St. Louis, the principal settlement of the French on the coast of Africa, is situated at the mouth of the Senegal, on an island twelve hundred fathoms in length from north to south, and of the average breadth of one hundred from east to west. From the sea it has a very pleasing appearance. The fort is

the principal object in the picture. In front are the parade and a battery of eight sixteen-pounders and two mortars. The town extends to the right and left of the fort. The streets, which are perfectly straight, chiefly consist of straw huts, interspersed with a considerable number of more substantial buildings with flat roofs.

The woods which border the left bank of the river seem, from the point of view from which the annexed view was taken, to belong the island, and give it a cheerful, rural appearance; but on a nearer approach, the illusion is dispelled, and nothing is to be seen but a barren sand-bank. A few culinary vegetables raised by means of watering

VIEW OF ST. LOUIS.

and laborious cultivation ; a few palms ; two or three baobabs, which are carefully preserved, and from their height, may be seen a great distance out at sea ; and at the north point a muddy swamp covered with mangroves—such is the whole vegetation of the island.

The fort is a square, the angles of which are flanked with a species of ill-defined bastions : it contains the apartments of the governor and lodgings for the garrison. The ramparts are mounted with cannon ; but being only thirteen feet above the ground, and without ditches, they could not withstand a regular attack ; they are only fit to overawe the Moors and the natives of the country. A hospital, a church, and a

powder-magazine, which is situated at the north point, are the only public buildings.

The population of the island amounts to at least six thousand souls, both negroes and mulattoes, free as well as slaves. The people of colour, and part of the blacks, are Christians, and the others Mahometans. Such of the free women of colour and negresses as are in good circumstances assume the Portuguese title of *Signara* or *Niara*. They readily contract a sort of limited marriage with Europeans, considering and conducting themselves as their lawful wives, and giving the name of the father to the issue of this union. The departure of the latter for

A Signara, or Woman of Colour of S^t Louis .

Europe, without hope of return, releases the female, who soon enters into a new engagement. The ceremonies observed on occasion of such unions are the same as those which take place at the marriages of the blacks, and which will be described when we come to treat of the manners of the Wolofs.

The dress of the freemen of colour nearly resembles that of the Europeans : the costume of the females, who are in general handsome, and many of them very fair, consists of a piece of striped cotton which wraps round the waist like a petticoat. A second, five yards in length, is thrown over the shoulders and forms a pleasing drapery in the antique style. Narrow stripes of cotton cloth,

of various colours, are twisted round the head, and compose a sort of turban of considerable height, which has something elegant in its appearance. Slippers of yellow, red, or green morocco, and ear-rings, necklaces, and bracelets, of gold, complete their equipment, as shown in the annexed plate.

CHAP. IV.

CAYOR.

The country of Cayor is bounded on the north by the principality of Walo, on the west by the ocean, on the south by the state of Baol, and on the east by the empire of the Bourba Wolof. It comprehends about 150 miles of coast from the mouth of the Senegal to the village of Barnier, near Cape Roxo, including the projection of the peninsula of Cape Verd ; and its average breadth from east to west is about 120 miles.

That portion of this country which borders upon the sea is sandy, but the

peninsula of Cape Verd, and part of the interior, are very fertile : yet upon the whole it is much more thinly peopled than many other regions of Africa. Though almost entirely inhabited by Wolofs, it contains two other small tribes, the Nones Sereres, and the Lav-behs, who dwell in the vicinity of the peninsula of Cape Verd.

We have already seen that Amaringouni must be considered as the founder of the kingdom of Cayor. The title of *Damel*, which he assumed, has been retained till the present day by all his successors.

Amaringouni governed his dominions in peace ; and if he had recourse at all to arms, it was only for the purpose of

replacing the *tin*, Hyacine, on the throne of Baol, from which he had been driven by the *bours* of Salum and Sine.

Since that period Cayor has undergone various revolutions. Toward the conclusion of the 17th century, the Bourba Wolof reduced it again under his dominion; but in 1695, Latir Fal Sucabeh, *tin* of Baol, expelled the Wolof sovereign from Cayor, and made himself master of the country. Instead of leaving the people at liberty to elect a chief, he summoned a meeting of all the grandees of the state, expatiated on the qualities that would be desirable in a sovereign, and concluded by declaring, that as he knew no man who possessed those qualities in a more eminent degree

than he did, he therefore adjudged the crown to himself, adding, with the most vehement imprecations, that he would stab with his own hand the first who dared to oppose his designs.

Insolent as such an harangue must have appeared, the hearers found it necessary to yield to force. Sucabeh united the two states, and took the title of *Damel*. He was avaricious, cruel, and perfidious. It was this prince who, by treachery, inveigled M. Brue, then director-general of the French Senegal Company, and detained him prisoner till a large ransom had been paid for his release. The director, to revenge this outrage, after his deliverance, carried fire and sword into the states of

Cayor and Baol, and even formed a plan for carrying off the *damel* himself. This project was not put into execution, owing to the recal of M. Brue to France.

Sucabeh died in 1702, leaving Cayor to his eldest son, and Baol to the second. Both succeeded peaceably to their respective dominions, contrary to the custom of the country, according to which the crown devolves to the eldest brother of the deceased prince, or his children, and is not transferred to his own issue unless he has neither brothers nor nephews to inherit it.

The new *damel* was killed in 1715, in an engagement with the Moors. He was succeeded by his brother, who after

a peaceful reign was followed by one of his nephews, named Ibrahim Mafatim. As he was then an infant, the government was committed to one of his relatives, who, to secure the crown for himself, resolved to put him to death. A slave, having obtained information of the plot formed against his young master, had scarcely time to remove him out of the reach of the tyrant, and to seek refuge with him among the Moors. The prince growing up to youth, and being apprised of his rights, collected all the discontented around him, and fell upon the country of Cayor ; but it was not till after three engagements, in the last of which the usurper was killed, that Ibrahim was unanimously

proclaimed *damel*. All the grandees, according to custom, on approaching his presence, fell three times upon their knees, each time lifting a handful of sand to their foreheads. The priests who are exempt from this ceremony, took the oath of allegiance to him. His misfortunes, however, were not yet over; for the *damel* was soon compelled to quit his dominions, which were invaded by the Bourba Wolof, who took advantage of the civil war to enter the country of Cayor. Having wandered about for some time with a troop of faithful adherents, Ibrahim at length recovered his rights with the assistance of the Moors, who occasioned the death of the Bourba Wolof. It was this prince

who in 1786 had an interview with the Chevalier de Boufflers, then governor-general of the colony.

The governor having fixed the day for the interview, the *damel* sent on the preceding day four of his relatives as hostages to the Senegal. Fifty French soldiers went to select the spot and pitch the tents : it was near Babaguey, on the banks of the river, in a plain called Guyarabob. The extremity of this plain, formed a kind of peninsula, the access to which was cut off by a ditch and rampart of earth, crowned with an abattis, made of the neighbouring trees. The governor arrived in the morning with fifty attendants, consisting of officers, soldiers, and curi-

ous persons ; an hour afterwards appeared the *damel*, at the head of two or three thousand men, armed with muskets, sabres, pistols, or lances, and mostly on horseback. Among them were some Moors in the service of the *damel*. All these troops, better mounted than equipped, and dressed for the most part in orange-coloured tunics, like the figure represented in the annexed engraving, made a hideous noise, which was increased by the shouts and drums of the *guiriots*, a kind of actors, who always accompany the prince. This little army manœuvred after its fashion, and drew up with a sort of discipline.

The *damel*, with the permission of the general, entered within the entrench-

ments on horseback : he was followed by three grooms, one of whom put on his feet, which were previously bare, a pair of wretched sandals. The prince alighted ; a groom immediately tied the horse's legs together and held him by the bridle, squatting all the time upon his heels. About fifty persons of the retinue of the *damel* were then allowed to enter the entrenchments on foot.

The *damel* was covered with a white cloth, and wore on his head a sort of cap, which was white with red stripes : round his neck was a string of *grisgris*, and in his right hand, he carried, on foot as well as on horseback, a sheathed sabre, which he held by the point. He

was very corpulent, and had a fine countenance, though very subject to sore eyes and the gout. To appearance he was about sixty-five years of age. His horse was a fine animal but clumsy ; the harness resembled that of the French, with the exception of the stirrups, which were in the Turkish fashion, that is broad, flat, and not open at the toe.

After the customary salutations, the prince was invited to sit down either in an arm-chair, or on some mattresses. He preferred the latter, spent some time in conversation with the general and his suite, and then had a private conference with the former. His famished troops threatened with loud shouts to storm the entrenchments ; he

left the tent, and a word was sufficient to make them retire.

After the governor had concluded a very advantageous treaty, by which the *damel* agreed to relinquish the right which he had hitherto retained of seizing every ship wrecked on the coast of his dominions, he produced the presents designed for the prince. The latter immediately put on a scarlet gold-laced mantle, and armed himself with a beautiful silver-hilted sabre, committing the rest of the presents to the care of his ministers. The company then sat down to dinner, which passed off very gaily : the *damel* seemed to relish the French cookery, and the pastry in particular, expressing a wish to have some of the

same sort sent to him occasionally as a present. He asked many questions concerning France, did honour to the different wines that were set before him, and returned in the evening well satisfied, but quite sober, together with his troops, whose cravings were partly appeased by a quantity of bread, and the leavings of the dinner, which were distributed among them and greedily devoured.

It was in the same year, 1786, that the *damel*, who was beloved by his subjects, though in no wise estimable for his personal qualities, took advantage of their attachment to make himself master of the country of Baol. The health of the *tin*, or prince of Baol, had

long been precarious, and he had no heirs in the direct line. The *damel* strove to form a party in the country, and as soon as the *tin* had closed his eyes, he appeared with about fifteen hundred men, horse and foot, marched to Lambaye, the capital of Baol, assembled the chiefs and the people, and declared to them, that in consequence of the extinction of the late reigning family, he was the heir to the throne ; that his claim was indisputable ; and that he had come to enforce it and to take possession of a country belonging by right to Cayor, from which state it had formerly been dismembered. There were still living some princes of the reigning family who had a legitimate claim to the succession ;

but being only distant relatives of the deceased prince, their rights were disregarded, and no opposition was made to the usurpation of the *damel*. After he had passed some time at Lambaye, this prince committed the government of Baol to Fara Caba, to whom he was previously under great obligation, because it was chiefly through his means that he had formerly recovered possession of the throne of Cayor.

Some time afterwards, Ibrahim was involved in a very serious warfare with the Pulahs. A *marabout* and zealous fanatic having usurped the sovereign authority over the latter, with the title of *almamy*, sent ambassadors to the *damel*,

requiring him to renounce the use of spirituous liquors, agreeably to the law of Mahomet. The *damel* promised compliance, but did not keep his word. Foreseeing the storm which threatened, he kept upon his guard. The year following the *almamy* actually put himself at the head of a numerous army, for the purpose of invading Cayor. The *damel* laid waste all the country through which the army of the Pulahs would have to pass. In a few days he went to meet the invaders, famishing with hunger, gave them battle, cut almost all of them in pieces, and took the *almamy* himself prisoner : but instead of putting him to death, according to the usual practice,

he kept him several months at his court, treated him with honour, and at length sent him back to his own dominions.

An anonymous French traveller, who was sent on a mission to this sovereign by the governor of Goree, gives the following description of his court, which he then held at Gingis :—

“ The palace is a collection of thirty or forty straw huts, scattered here and there, over an extensive area, surrounded with a fence of dead thorn. Low walls of straw run from one hut to another, and form the passages. Their furniture consists of rush mats, mortars and pestles, earthen vessels, and a few crazy chests. A black, smoking a pipe, dressed in four yards of coarse blue

cotton cloth, is the sovereign; princes meanly and importunately begging brandy, powder, and tobacco, and half-naked slaves, constitute his court and his attendants.

“After we had passed through five or six courts, and the same number of huts, where we saw only a few workmen engaged in different occupations, we reached a kind of uncovered vestibule before the hut of the *damel*. Here was stationed a slave, who peeped through the holes in the door at all persons who applied for admission. On perceiving us, he opened the door, and I was ushered into the apartment of the *damel*. The prince rose upon his seat and shook hands with me thrice,

according to custom ; he then desired me to sit down on a kind of wooden stool, that was not the most easy ; and ordered two small empty barrels to be brought for my attendants. He was himself seated on a sofa covered with straw mats, smoking his pipe. After I had complimented him in the name of the governor, the conversation turned upon various matters relative to the colony, and among others to the governor's anxiety to keep up a good understanding with him, and to extend the commerce carried on with his dominions. The prince highly approved this design, as well as the wish I expressed to visit the interior of his country : but when the Negroes informed him of

the pains I took to collect seeds, plants, the skins of birds, insects and the like, he asked me many questions concerning the motives of this occupation, and at length observed, that he really believed the superior intelligence of the whites to be owing to the union of these different branches of knowledge.

“During this conversation, which was only a prelude to the more important matters that I had to confer with him upon, the *damel* always called me his son. I solicited an interview for the following day, which was granted, and then ordered the presents I had brought to be laid before him, and retired.

“His hut was extremely low : from the roof of it hung a bell and a *grisgris*

made of a bull's horn, covered with scarlet cloth. A bed formed of three mattresses provided with blankets and a red calico counterpane, the whole presented to him by whites, a crazy box, a saddle, some lances and guns reared up in a corner, composed, with the sofa, the furniture of the royal apartment. Notwithstanding this scene of poverty, the blacks manifested the utmost respect for their sovereign: all of them took off their sandals before they came in, and on entering prostrated themselves on the ground, and sprinkled dust upon their heads: they then remained in a crouching posture, and threw up their tunics over their shoulders in token of respect. None

but the prince's sons and the whites are permitted to appear in his presence with their feet and heads covered.

“Some of the huts are used for stables, others for store-houses, and others are appropriated to the slaves, about one hundred of whom are in attendance on the prince. The women occupy a retired quarter of the enclosed area; but some of them live in different parts of the town which contains a population of from three to four thousand souls.

“The prince's dinner hour having arrived I withdrew, for etiquette requires that he should eat alone and in a retired place. Scarcely had I reached my tent, when a calabash of *couscou* covered with guinea-fowl was brought to me in

his name by a young and handsome female captive, preceded by a slave armed with a sabre. This dish, in the preparation of which butter had not been spared, was very palatable. The favourite wife of the prince also sent me a large calabash full of palm-wine.

“For several successive days I had interviews with the *damel*, and conferred with him on the various objects of my mission. He confirmed the cession of the peninsula of Cape Verd to the French government, and gave permission for the establishment of factories wherever they might be deemed advantageous: in short I had reason to be perfectly satisfied with him.

“I then prepared for my departure from Gingis. I took leave of the *dâmel*, and saw him set out on a predatory expedition at the head of his household, to the number of about one hundred horsemen. His army altogether consisted of three or four thousand men, mostly horse, dressed in yellow or blue, as represented in the annexed engraving, and armed with lances, sabres and muskets. Little attention was paid to order by these troops, who were intermixed with foot soldiers and dromedaries laden with baggage. The scene was truly extraordinary, the beating of the drums, the shouts of the Negroes, the songs of the *guiriots*, and the diver-

A Negro Horse Soldier.

sity of weapons, colours and animals, gave a motley character to this moving multitude."

M. Mollien observes that instances of extraordinary valour and magnanimity have been exhibited among these people, and relates, by way of illustration, two facts which occurred in the time of one of the predecessors of the reigning *damel*.

A *marabout* on the banks of the Senegal had raised the standard of revolt, and with a view to augment his force, was desirous of joining the inhabitants of Cape Verd, who had also rebelled against the royal authority. He had twice beaten the troops of the king of Cayor, but was again met by his army

at the very moment when he was about to form a junction with the other insurgents. The danger was imminent. The partisans of the *marabout* were inferior in number: surrounded in a disadvantageous position, he did not hesitate to give battle, though his destruction was inevitable. During the action, he retired for the purpose of prayer, to a hut round which he had placed heaps of dry reeds; when he saw his warriors fall back and the cavalry of the *damel* pursuing them toward his retreat, he set fire to the hut, preferring a painful death to the ignominy which would have been reserved for him by the king.

The other example is as follows:—

The *damel* was at war with the Wolofs of Baol, which he afterwards annexed to his own dominions. The people of Baol, secure among their woods, had declined to fight, excepting when strata-gem or their position had given them a decided advantage. At length, having issued from their forests, they appeared in the plain headed by their king. “It is here,” cried they, “that we will perish. We have been accused of cowardice; let those who reproach us imitate our example. They pretend that we know only how to run away. Let each of us then make it impossible for him to escape by flight!” At these words, each man filled his wide trowsers with sand, and thus encumbered, fell on

his knees and began to fire. The combat continued till their ammunition was expended. Baol lost all its warriors in the field of battle, and the king of Cayor, though he saved a few, left behind a still greater number.

The intercourse which necessarily subsists between Cayor and Goree, induces the French, to whom that settlement belongs, to cultivate the friendship of the *damel*. Accordingly they annually send to him from the Senegal certain duties for permission to extract salt from the salt-pits near Gandiole and Goree, and for liberty to procure at Ben the wood and water requisite for the supply of the island. The French government also makes him presents

on his accession to the throne. The ceremonies attending his coronation are rather remarkable. A very high heap of sand being thrown up, the prince, after being stripped almost naked, ascends with a run to the top of it, while his assembled subjects throw at him fruit, cotton, millet and other productions of the country, wishing that he may enjoy abundance of them during his reign. The new king, having received the homage of the *grande*es of his court, gives them an entertainment followed by a ball, at which horsemen in military attire make their horses move in cadence, and then exhibit a sham engagement. The people and the *guiriots* animate them by martial songs ;

and wrestlers also display their address. Each endeavours to grapple his adversary, and he who first throws the other is the conqueror. Bands of young females then take possession of the ground, and continue dancing the greatest part of the night.

The sovereign of Cayor, says M. Mollien, possesses absolute power over the lives and property of his subjects, who call themselves the slaves of the *damel*. The kingdom, nevertheless, is under a feudal system, and the *damel's* orders are often resisted. One of his most powerful subjects, knowing that the king designed to take his life, appeared before him with a retinue of four hundred men, declaring that he

never went abroad without that number of attendants. The tyrant had ordered a deep pit to be dug at his feet and covered with a mat; he desired the chief whose destruction he meditated, to seat himself on the mat, but the latter, guessing his perfidious intention, thus replied: “Damel, I am thy slave, and worthy of reposing only in the dust on which thy feet have trodden.” By this adroit answer he avoided the fate prepared for him.

When a *damel* wants a horse of great value, he sends for the general of his army. “Go,” says he, to him, “thou knowest that such a village contains more than one of my enemies: go, let fire and sword soon deliver me from

them." The general, agreeably to these orders, plunders and lays waste, and the captives whom he seizes serve to pay the price of the horse which the king requires.

The *damel* never stirs without a train of seven or eight hundred men, for any of his subjects may follow him and become his soldiers. Himself, his ministers, guards, and retinue enter any habitation without ceremony, send away the owner, and make use of the house, the provisions, and all that it contains, as if the whole belonged to them. It would, however, appear, that the sovereign reserves to himself the exclusive right of pillaging his subjects; for the traveller just quoted observes, that the

slaves of the *damel*, proud of the favour of their king, would often presume upon it to commit odious outrages upon the other Negroes, were they not obliged to place fetters over their beds, to remind them that their chains will be rivetted on anew, if they are guilty of any act of tyranny toward free men.

Near the coast of Cayor, to the south of the promontory of Cape Verd, is situated the island of Goree, called by the negroes Bireh. It is a volcanic rock, about six hundred fathoms in length, of very irregular breadth, and separated from the continent by a channel about fifteen hundred fathoms wide. This little island may be divided into two parts: the upper, formed of basaltic

columns attached to one another, like those of the Giants' Causeway in Ireland, elevated nearly three hundred feet above the level of the sea, almost inaccessible on three sides, and communicating with the lower part by a rugged pass. The town is situated on the lower part, which terminates in a kind of natural mole, called the north point. This mole, on which there is a fine battery, is cut off in some measure from the island by Fort St. Francis, which commands the landing place. On the top of the hill are Fort St. Michael, originally built by the Dutch, and several batteries, but most of these works are in a wretched condition. A good powder magazine, the government house, which is very

VIEW OF GOREE.

commodious, suitable quarters for the troops, and a hospital well situated but by no means spacious, are the public edifices of this settlement. Most of the houses are well built of basalt, and have flat roofs in the Italian style.

This spot, cooled all the year round by the sea-breezes, is one of the most healthy on the coast of Africa, and hither the Europeans repair from the other parts of that coast for the recovery of their health. The total population of all colours, both free and slaves, is from sixteen to eighteen hundred persons.

Nearly opposite to the island of Goree, on the south coast of the promontory of Cape Verd, is situated the

village of Ben, which, with one of those cruel scenes too frequently witnessed on this coast, is represented in the annexed plate. This is the usual place of embarkation for Goree. An epidemic disease, produced by the exhalations of the marshes in its vicinity, has reduced the population of this once considerable place to a few families. Near it are springs which supply Goree and the vessels that touch there with water. The water of these springs is excellent for drinking, though they are almost close to a salt marsh, of great extent in the rainy season, and where are then found serpents of prodigious size. Game is very plentiful at Ben, and fish so abundant in some seasons in the con-

View of the Village of Ben, in Cayor.

tiguous bay, that whole canoes are sometimes filled with the produce of a single haul of the net.

The inhabitants of this part of the coast, in general, are much engaged in fishing, supplying those of the interior with considerable quantities of fish dried in the sun, and receiving in exchange cotton cloths, indigo, and cotton wool. Having no other vessels than hollowed trunks of trees, sometimes from twenty-five to thirty feet long, they venture out to sea, to the distance of four or five leagues, even in very tempestuous weather. These boats, called in the language of the country *gal-wolof*, are pointed at each end. The stem is provided with a cut-

water, and the stern serves as a seat for the steersman, while three, four, or six negroes, according to the size of the canoe, row with wooden paddles. These canoes are also navigated with sails and with one or two masts, which may be taken down: each mast has two or three sails. They sail extremely well, even ever so close to the wind. Those who are not accustomed to vessels of this kind, are apt to feel some alarm when on board of them; but if you sit down on the bottom of the boat, unless the weather be very unfavourable, you run no other risk than that of a ducking from the water, which frequently dashes over the sides; and if it should be unfortunately upset by the

CANOEES of the NEGROES.

wind, the negroes are such excellent swimmers that they immediately right the canoe, replace you in it, and support it above water, till one of them has completely emptied it again.

CHAP. V.

BAOL.

Inclosed between Cayor on the north and Sine on the south, the country of Baol is bounded on the east by the empire of the Bourba Wolof, and on the west by the ocean. This little state has scarcely forty miles of coast, beginning at Cape Roxo, and terminating at the Point of the Sereres. The inhabitants of Baol are Sereres; the grandees alone call themselves Wolofs.

It appears that, at a very remote period, anterior even to the division of

the empire of the Bourba Wolof into several states, the Guiolas, a nation still dwelling on the banks of the Gambia, sent colonies into the countries of Sine and Baol, and that these colonies penetrated to Cape Roxo, and spread very far inland. A circumstance which strongly tends to prove this origin of the Sereres, is the strong coincidence which exists between their language and that of the Guiolas. Subdued in the sequel by the warlike nation of the Wolofs, they have since remained in continual dependence. They have, however, retained their religion, language, manners, and customs ; while the conquerors, keeping themselves separate from the vanquished, and retaining also their language and

manners, have reserved for themselves all the posts of honour and emolument. Hitherto the Sereres, who are of a mild and hospitable disposition, have not attempted to regain their independence, but remained wholly indifferent to the various revolutions which their government has undergone.

We have already seen that, at the time of the dismemberment of the empire of the Bourba Wolof, the governor of Baol threw off his dependence, and assumed the title of *tin*. He fixed his residence at Lambaye, a village about one hundred miles from the coast. In 1695, the *tin*, Latir Fal Sucabeh, made himself master of Cayor, established his authority over both states, and transferred the seat of

his government to Amboul, the capital of Cayor. At his death he left the kingdom of Baol to one of his sons, so that it was again separated from Cayor, and thus remained till 1784, when, as has been related, it was once more united to the dominions of the *damel*, to which it has ever since belonged.

Steep hills, rising to the height of more than three hundred feet above the margin of the sea; deep caverns, hollowed out by the waves which furiously break against the shore; a soil, which still exhibits traces of the subterraneous fires that formerly consumed it; ravines bordered by prodigious masses of rock detached by the waters; amid these unequivocal tokens of great convulsions

of nature, hills wholly bare, or covered with thickets of stunted thorny trees, the haunts of all sorts of ferocious animals ; lower down ever-verdant meadows, irrigated by streams of fresh water ; numerous villages enlivening this singular country—such are the features exhibited by Cape Roxo, which projects considerably into the sea, and is thus named from the red colour of its soil.

The native of these parts knows no other wants than those of nature. A straw hut, a mat of palm leaves, a cotton cloth, which he manufactures himself, millet, and the milk of his cattle, are all that he requires to be happy. Hunting and fishing are his

occupations, and his wife performs those duties, which among us are committed to the hands of menials. Tranquil in the bosom of his family, forgetting the past, content as to the present, and unconcerned respecting the future, the Serere lives happily, and is called a barbarian.

Among the villages near Cape Roxo, Toubab Guialao, which signifies *white of the air*, is remarkable for a family of *albinos* or white negroes, which is here perpetuated from generation to generation. In 1786 there were living five albinos of this family. Hitherto this deviation has been considered as a sport of nature; and we have not

heard of any other instance of an uninterrupted succession of albinos.

One of the chief occupations of the Sereres who inhabit these parts is the removal of large canoes from the interior to the sea-coast. Those who follow the profession of making canoes, frequently select the finest *bentang* trees, sixty or eighty miles from the shore. These trees they fell, shaping the outside, and rudely hollowing out the interior; but strangers to the use of carriages, possessing no beast trained to draw, the Negroes have no other means than main strength, to remove these heavy masses from the spot where they lie to the coast. The owner of

of the canoe collects the men of the village, and gives them a plentiful breakfast of *couscou*, after which they all fall to work, rolling the canoe along, relieving in parties, and cheering one another with songs. On reaching the next village, they are replaced by a new set of labourers, so that in three or four days a mass, weighing several thousand pounds, is removed to the sea shore from a distance of sixty or eighty miles, without any other expense for so laborious a job than a few repasts, which are far from costly. On reaching the sea-coast, they finish hollowing the inside, and expose the whole to the action of fire to prevent the wood from splitting. A canoe, capable of

holding a dozen persons, costs from twenty to thirty bars, (three or four pounds sterling,) but the small ones made on the coast, may be purchased at a much lower rate.

Portudal, called by the negroes Salee, is about twenty miles from Cape Roxo. This place received its name from the Portuguese, who here carried on a considerable traffic in cotton, wax, and ivory. It is the principal port in the country of Baol: the French companies formerly had a factory there, but it is no longer in existence. The approach to this village by sea is difficult, on account of the surf and breakers, which constantly prevail along the coast; and the anchorage is rocky and unsafe.

Portudal has nevertheless some traffic in provisions and slaves, and the *tin* or *damel* keeps some officers there. The prince's palace, built of straw like the other dwellings, but more neatly, is also more spacious, and contains a greater number of huts. It is the residence of the *fara*, an officer appointed to receive the customs. The *fara* who resided here in 1787 gained great celebrity in this country by the following exploit. A leopard had long ravaged the environs of Portudal : every night he carried off some of the cattle and terrified the keepers. Being pursued by the Negroes, he took shelter in a thicket, where he seemed to bid defiance to his enemies. The *fara* advanced,

armed with a lance, and at the moment when the furious beast was making a spring at him, he plunged the weapon into his side and laid him dead on the spot.

The inhabitants of Portudal are extremely superstitious. Near the village is a place named Tabeh, an ever-verdant plain, surrounded with wood, abounding in game and curious birds. The Negroes dare not shoot or beat a drum there, for fear they should soon be overtaken by a violent death. This spot is said to have formerly been used as a burial place for christians, and hence this prejudice is thought to have originated.

The natives gravely relate, that M. de Paradis, who was once governor of

Goree, having ordered a drum to be beaten at Tabeh, died the same year, in the rainy season; and a clerk of the company, who often slept at Tabeh, without sustaining any inconvenience, was considered by them as a sorcerer.

To the south of the village are some large trees, near which fire is not allowed to be carried or kindled. This spot is frequently the haunt of wild beasts. Game and fish are very plentiful in the environs of Portudal.

CHAP. VI.

SINE.

The sovereign of this country assumes the title of *Bour-Sine*. This little state, dismembered from the principality of Salum, and at a remoter period from the Wolof empire, has little more than thirty miles of coast. Bounded on the north by the country of Baol, it is confined on the south and east by Salum. The crown is hereditary, and in default of male heirs in the direct line, devolves to the collateral branches, but females are excluded from the succession.

Here, as in Baol, the common people are Sereres and the highest class Wolofs; consequently the same manners and customs prevail here as in the preceding state; but the wars in which Sine has been continually engaged with its neighbours have rendered the form of its government less tyrannical. The sovereign, finding it necessary to possess the love of his subjects and to be supported by the attachment of his vassals, is obliged to spare the one and to consult the other. An anonymous French writer, whom we have more than once quoted, asserts that he was himself a witness to the remonstrances made by some of the *grande*s of the country to the prince, who, to procure

European commodities would have plundered some of the villages of his own dominions. Their interference, however, induced him to relinquish his design.

The country of Sine begins at the point of the Sereres, behind which is a marsh that runs inland for several miles through an uninhabited country. Ambergris is frequently found on its banks. A man of colour from Goree passing down it in a canoe perceived a very strong smell, proceeding from a substance with which the vessel was caulked. He thought that it must be ambergris and enquired of the negroes where they had obtained that substance. They showed him a piece they had left, weighing

about eighty pounds, which he purchased at a very low rate. A fresh search produced about thirty pounds more of ambergris of the first quality.

On the coast of Sine is situated Guioala, or Joal, which was formerly inhabited by Portuguese, who, by their connexions with negro women have left descendants there. These compose the population of Joal : but having continually intermarried with blacks, they now differ neither in character nor colour from the latter. They nevertheless still call themselves Portuguese, but have inherited nothing from their ancestors except an almost unintelligible jargon, and some vestiges of the christian worship. These Portuguese

Negroes are much respected in the country; they are also held in high consideration by the prince, and have retained the right of appearing armed in his presence. In war, instead of covering themselves with *grisgris*, they wear large crosses of wood on the breast and back. They continue to baptize their children, to whom they give Portuguese names, and observe the ceremonial of the Catholic church in the interment of the dead. They give a cordial welcome to the priests who come among them, and attend divine service with great devotion.

Joal has some traffic in slaves, ivory, millet, rice, cotton, and indigo. The horned cattle are numerous, but small

VIEW of GUISALA or JOAL.

and ill-conditioned. The place is divided into two parts, the one occupied by the Portuguese blacks, the other by the Sereres, the ancient inhabitants of the country. The population is from twelve to fifteen hundred souls. The village is pleasantly situated on a narrow promontory, bounded on the west by the sea, and on the east by a swamp communicating with it. The isthmus which connects it with the main land was formerly intersected by palisades which protected the place from the incursions of the *tin* of Baol. The French had formerly a factory at Joal with an agent for the purpose of supplying Goree with provisions. The annexed plate exhibits a view of Joal, and repre-

sents one of those outrages which the *Bour-Sine*, or sovereign of the country, is in the habit of committing upon his own subjects.

Wadstroem, a Swedish gentleman, who visited these parts in 1788, for the purpose of collecting information concerning the slave-trade, relates, that almost every week, in the night between Saturday and Sunday, this petty monarch sent out armed men to carry off by force some of his wretched people that he might sell them for slaves. This prince, when sober, was incapable of such cruelty : but French slave-dealers, settled at Joal, contrived to make him intoxicated and then instigated him by the display of their commodities to this

procedure. The king often repented his compliance with their suggestions : and on one occasion sent two slaves as a ransom for a free girl whom he had carried off and sold in a fit of inebriety.

By such acts of violence thousands are reduced to misery, families separated and mothers torn from their sucking infants, and the agents employed in the perpetration of them, do not hesitate to drive away their wretched weeping fellow-creatures with the severest blows, while their fellow-ruffians strive to drown their cries with the sound of drums and the discharge of fire-arms.

The country of Sine may be divided into two parts, the northern and southern. The *tin* of Baol and the *damel* of Cayor, by their frequent incursions into the

former, which borders upon their dominions, have compelled the inhabitants to remove from it, so that very few villages are now left there; and the rest of this division serves for the haunt of wild beasts and of immense herds of antelopes. The southern part is very populous. The various productions raised in it, and the high state of cultivation of this tract, bespeak the activity and industry of the inhabitants. They grow among others a yellow fruit, in some respects resembling a peach, which they pierce with a wooden skewer, and then express the juice. With this juice they make a liquor called by them *ingogne*, which is delicious and very sweet when fresh, but which in a few days ferments and turns sour.

CHAP. VII.

SALUM.

The state of Salum deserves particular notice on account of its situation, extent, and population. Salum, Sine, Barra, Kolar, and Badibu, lying on the north bank of the Gambia, near the mouth of that river, were formerly united under one sovereign, who, like the king of Sine, assumed the title of *Bour*, to which is added the name of the country, as *Bour-Salum*. All these states belonged at a still more remote period to the empire of the Wolofs

having been taken by them from the Sereres or Guiolas. Since this dismemberment, the Mandingoes, of whom we shall presently have to treat, conquered the countries bordering on the Gambia, and wrested from Salum the principalities of Barra, Kolar and Badibu. The country of Sine was separated from them to serve as an appanage for a prince of the reigning family.

Salum in its present state is about one hundred and eighty miles in length from east to west ; its average breadth is about eighty miles, and its population is estimated at about three hundred thousand souls. It has a very small tract of coast ; but it spreads out

to the east, beyond the state of Barra, and borders the Gambia for the space of fifty or sixty miles.

The river of Salum falls into the sea in latitude $13^{\circ} 44'$ after a course of about one hundred miles. At this distance from the coast it is a very small stream, which is fed by a morass that seems to have some communication with the Gambia. For many years the commerce of this river was in the hands of the English, but in 1783 two vessels being left alone in it were treacherously attacked by the Negroes, who overpowered and massacred the crews. The prince, to skreen himself from the consequences of this outrage, sought the friendship and alliance of the French

and sent an ambassador to the governor of the Senegal to invite him to his capital, Cahone.

M. de Repentigny, the then governor, accordingly repaired thither in the beginning of 1785, and had a conference with the prince, the result of which was a treaty of alliance, containing the following clauses:—that the island of Kasthiambela should be ceded in full property to France; that the French alone should be received in the dominions of Salum; and that they should be at liberty to establish a factory at Kiahour, a town of about seven thousand inhabitants, situated about one hundred miles to the east of Cahone, and about twenty from the north bank

of the Gambia. The plans of retrenchment adopted about this time by the French government, and the extreme insalubrity of the climate of Salum for Europeans, induced the Chevalier de Boufflers, the successor of M. de Repentigny to relinquish the latter design. To reconcile the *Bour-Salum* to this refusal, he resolved to send him presents and selected the officer, whose narrative we have more than once quoted for this mission. Having sailed up the river Salum to Cahone, he thus describes his reception by the prince.

I ordered a few guns to be fired to announce my arrival to the *Bour-Salum*, and at the same time dispatched my interpreter to apprize him of it. A few

hours afterwards we perceived a body of cavalry escorting some led horses and dromedaries, and availed ourselves of this opportunity to proceed to Cahone. The same evening I paid a visit to the prince, whom I found lying upon a mattress : he rose on my arrival and reached me his hand, accompanying this motion with some very delicate compliments. I told him that my anxiety to see him had made me lose no time in calling upon him ; and that next day I should come with my retinue and the presents which the governor had commissioned me to deliver. He ordered me to be conducted to the habitation of the *alkati*, or prime minister, whither he sent my supper and where I slept.

The following day the horses were again sent for us, together with a more numerous escort, and we proceeded to the palace, making a pompous display of our presents, amid an immense concourse of people, drawn together by the novelty of the sight. In front of the palace were the prince's guards, partly on foot and partly on horseback, armed with muskets, sabres, and lances. The *guiriots* were beating their drums or playing the guitar, and singing as loud as they could bawl, either martial songs or panegyrics on the sovereign.

The palace, wholly built of straw, resembled those of the other African sovereigns. After passing through seve-

ral courts guarded by armed soldiers, I was introduced by the chief *alkati* and the *fara* into the hut of the prince. Here I found this monarch, whose name was Sandaineh, seated on a couch of reeds, called in Wolof *guindin*. He gave me his hand and desired me to sit down beside him. This prince was tall of stature, but slender ; and his features were not so flat as those of most blacks. His dress, which was far more brilliant than that of other African kings, contributed to give him an air of majesty. On his head was a gold diadem mounted upon the crown of a hat. The base was composed of several circles of gold ; four branches of the same metal, symmetrically arranged, met at the top in a

Apartment of the King of Salum.

large gold ball ; the circles and bands were of open work, enriched with flagree ornaments. He was clothed in a very wide tunic, which reached to the knees ; it was made of white cotton with red woollen stripes, and bound round the waist by a sash of scarlet cloth, the ends of which hung down on the right side and reached below the knee. On his bosom was a gold ball, of the shape and size of a hen's egg, suspended from his neck by a crimson silk cord. To the lower extremity of this ball was attached the end of an elephant's tail about fourteen inches in length. The sleeves of the tunic were so short as to leave the arms quite bare. Like the other warriors he wore white

cotton drawers with a great number of plaits, which covered only half the thighs. On his feet he had sandals, and the legs above the ankle were adorned with large gold chains. His arms were encircled with massive gold rings. Near him hung a scymetar, the hilt of which was gold, and the sheath of morocco leather enriched with plates of the same metal. The scymetar was fastened to a richly ornamented sword-belt of red cloth, with which a French trader had presented the prince. His lance was headed with silver instead of iron; the shaft was enriched with ornaments of gold. He had moreover a quiver decorated with silver; a powder-horn made of a tooth not a tusk of an elephant,

very curiously wrought; a saddle in the Turkish fashion, the stirrups and all the other ornaments of which were of silver, and to which were attached a great number of small bells and boxes of the same metal containing texts from the Koran. These articles, together with his bed, a box and several muskets, formed the furniture of his apartment.

One day when I was with the *Bour-Salum* I witnessed a singular custom. The prince sneezed, on which one of his attendants whistled and clapped his hands; this clapping of hands spread from one to another, till it reached the farthest extremity of the village, though at a considerable distance.

Sandaine has left behind him in

Africa a high reputation for wisdom and magnificence, which the people of Goree have greatly exaggerated. It cannot, however, be denied, that he supported his rank with a certain splendour and dignity. Though he reserved to himself the exclusive traffic in slaves in his dominions, he nevertheless raised commerce in general to a flourishing state ; and the activity and industry of his subjects are proofs of the favourable impulse given to them by his government.

At the southern boundary of Salum terminates the country of the Wolofs, which extends to the Gambia.

CHAP. VIII.

THE MANDINGOES, BARRA, KOLLAR, AND
BADIBU.

Between the sources of the Gambia and the country of Kong, that is between the 10th and 15th degrees of east longitude from the meridian of Ferro, is situated the native country of the Mandingo nation. Respecting the extent of this country we have no information that can be depended upon; but to judge of it from the celebrity of this nation, its conquests, its civilization, its aptitude for commerce, and its intercourse with the heart of Africa,

it must be a formidable state, and occupy a vast extent of territory. Its colonies have conquered Bambuk and the countries bordering on the Gambia from its source to the sea. On the north bank they have founded the states of Barra, Kollar, Badibu, and Upper and Lower Yani. To the south of the river the Mandingo settlements are more rare, being intermixed with hordes of different nations. We shall confine our observations to the north bank of the Gambia.

The country of Barra is the first that presents itself at the mouth of the river. It is not sixty miles in length, or about ninety including Kollar and Badibu, and its average breadth is about forty.

The fertility of the soil, and the intelligence of its inhabitants, who amount to about two hundred thousand, render it nevertheless a powerful state.

The Mandingoes of the Gambia give the following account of the foundation of the state of Barra. At the beginning of the tenth year of the *hegira*, that is, in the year 632 of our era, Amari Sonko, a celebrated Mandingo warrior, issued from the interior of the country at the head of more than twenty thousand armed men, and followed by a great number of women and *marabouts*. He laid waste all the north bank of the Gambia, arrived at the mouth of the river, and after several engagements

with the *Bour-Salum*, remained master of the territories of Barra, Kollar, and Badibu. He was still involved in war for many years before he was left in the peaceable enjoyment of his new conquests; but by the aid of reinforcements from the Mandingo country, he maintained possession of them, and compelled the *Bour-Salum* to cede irrevocably the territories above mentioned, which his three sons divided among themselves at his death. The country of Barra fell to the share of the eldest, whose descendants still reign over it. The family is divided into five branches, and the crown devolves to the eldest males of these

branches in succession. In 1787 the presumptive heir was Sonko-Ari, son of the reigning prince Bai-Sonko.

The latter, then twenty-six years of age, was as stupid as his look bespoke him, and led a life of debauchery. He passed whole days in the company of *guiriots* of both sexes, and in drinking with European sailors, who took delight in making him intoxicated. His incapacity became manifest in the first months of his reign; he was not deposed, but at a general assembly of the *grandees* and the people, they placed him under the guardianship of his uncle, Ali Sonko, whom they declared regent, with complete sovereign authority.

In 1787, Ali Sonko had governed

the country of Barra eight years with extraordinary prudence and intelligence. He was then sixty-six years old, tall, upright, and of majestic appearance. His face was without wrinkle; his features were regular and pleasing; his eyes large and animated; his mouth handsome, and his teeth remarkably beautiful. His amiable character was a compound of benevolence and energy. In short every thing about him announced a superior personage.

The village of Albreda consisted, in 1787, of more than twelve hundred huts, and its population exceeded seven thousand persons, free and slaves. This place was the residence of the regent, and Bai-Sonko lived at the village of

Barra-Inding, which is still more populous than Albreda, and has always been the residence of the sovereign.

In the country of Barra is situated the village of Gillifrie, opposite to James Island, where there was formerly an English fort. At that village is the first English factory on the Gambia, the existence of which establishment renders this little state more formidable than its neighbours. Here European vessels pay a duty to the prince for permission to enter the river. This duty, amounting to about twenty pounds sterling each for vessels of all dimensions, is collected by the *alquiere* of Gillifrie. The countries of Kollar, and Badibu, formerly distinct states,

are now united with the kingdom of Barra.

M. de Golberry, in his *Travels in Africa*, relates the particulars of an interview which he had with the sovereign of Barra, in order to apply for the re-establishment of a French factory at Albreda. He gives a curious description of the dress of the prince.

The interview was held in the open air. In the centre of an enclosed area was a raised seat, covered with blue cloth, capable of holding four persons. The prince and Ali Sonko occupied the middle; Captain de Brash, of the French navy, was placed on the right, and M. de Golberry on the left of the sovereign. The principal persons of the

country filled the rest of the enclosure, around which were assembled eight or ten thousand spectators. The king was dressed in pantaloons of scarlet cloth, trimmed with broad gold lace; a yellow satin waistcoat, with four rows of silver bell-shaped buttons, and a morning gown of printed stuff, having large red flowers upon a yellow ground, and lined with red taffeta. Round his neck was tied a large thick muslin cravat, the ends of which, bordered with coarse lace, descended upon his bosom. On his head he wore a Mandingo cap, besides which, he had wrapped round it a long piece of purple taffeta, the ends of which, trimmed with false gold fringe, hung down full eighteen inches upon

each shoulder. Sandals of yellow morocco leather completed his equipment. The regent, Ali Sonko, appeared in the costume of his nation, which is represented in the annexed engraving.

Individuals belonging to the Felup nation are sometimes to be seen in the kingdom of Barra. These negroes, who have retained all the rudeness and the habits of savage life, inhabit a small country on the banks of the river Casamanza, near the mouth of the Gambia, and sometimes cross the latter river with cattle for sale.

The Felups go nearly naked, with the exception of a small piece of cloth that passes between the thighs. They compress the arm below the shoulder,

A MANDINGO .

above and below the elbow, and at the wrist, and in like manner the upper and lower part of the thigh and leg with leather thongs, dyed red; hence the intermediate parts of their limbs between these ligatures are much thicker than in the natural state. They tattoo their faces and bodies, engraving upon them all sorts of figures and rude and shapeless designs.

These blacks have very bushy and curly hair. On the top of the head they collect it into a tuft or crest, which is five or six inches long. They suffer the beard to grow, and cut it to a point. They are covered with *grisgris* or charms: their weapons are bows and arrows, and the quivers are

slung at their backs. In their left hand they carry several *zagayes*, or javelins, of different dimensions, which they throw with great dexterity. Their language is rude, their pronunciation quick, indistinct, and guttural. Though not communicative, they are by no means ferocious, and live on good terms with the neighbouring hordes.

CHAP. IX.

UPPER AND LOWER YANI, WALLI, AND
WOOLLI.

Proceeding up the Gambia, still keeping on the north side of the river, on leaving the country of Barra and Badibu, we come to that part of the territories of the Bour Salum which borders upon the Gambia for the space of fifty miles. Beyond this is Lower Yani, which little state, as well as Upper Yani, is governed by a prince of Mandingo descent.

In Lower Yani is the English factory of Jonkakonda, which is a place of great traffic. The village of Pisania, sixteen

miles above it, on the bank of the Gambia, is in Upper Yani. Pisanía is inhabited exclusively by English and their black domestics; and from this place Mungo Park, after a long residence, during which he learned the Mandingo language, set out on his travels into the interior of Africa.

We are not acquainted with any particulars of the revolutions of these petty states, the manners and customs of whose inhabitants resemble those of the Mandingo nation, which will be noticed hereafter. Neither do we know any thing remarkable of the little country of Walli, which comes next, and the last village in which is named Kutaconda.

On leaving this spot we enter the territory of Woolli, a much more extensive country than those just mentioned, and the capital of which is called Medina. It is bounded on the west by Walli, on the south by the Gambia, on the north-west by a little river from which it derives its name, on the north-east by Bondu, and on the east by the desert of Simbani.

This country is full of woody hills. The villages are situated in the valleys, where the soil seems to be fertile. The inhabitants are Mandingoes; some of them Mahometans, and others idolaters, who are denominated either *kafirs*, infidels, or *sonakis*, drinkers of strong liquors. The latter are more numerous

than the Mahometans. The sovereign assumes the title of *mansa*, the presumptive heir is styled *farbanna*, and the governors of provinces, of whom the king's council is composed, are called *kimos*.

On the death of a sovereign, he is succeeded by his son, if the latter has obtained his majority. If the son be a minor, or if the deceased have left no male issue, the government devolves to his brother, or his nearest relative, who is neither regent nor guardian to the young prince, but rules in his own name.

The revenues of the prince consist of contributions levied upon the people, and the transit duties on merchandize.

These duties are paid in European commodities for goods brought from the banks of the Gambia; and on such as are going thither in native iron and *shea-tulu*, or vegetable butter, the produce of a tree that is but little known.

Medina, the capital of the country, contains about one thousand huts: it is fortified with a high mud wall, strengthened by sharp-pointed stakes and thorny shrubs.

Mungo Park, in his tour, paid a visit to the *mansa* of Woolli. He found him seated before his door on a mat, respectfully saluted him, explained the object of his journey, and solicited his permission to pass through his dominions. This permission was obligingly granted,

on which one of the traveller's black attendants began, out of gratitude, to bellow an Arabic hymn, at the end of each verse of which the *mansa* and his people, striking their foreheads, ejaculated with a loud voice *Amen! Amen!* The prince strove to dissuade Mungo Park from continuing his journey, by representing the dangers he was likely to encounter; but finding his efforts unavailing, he furnished him with a guide.

Koujar is the last village in Woollî towards Bondu, from which kingdom it is separated by a desert of two days' journey. At Koujar Mungo Park witnessed a wrestling match. The inhabitants of the village formed a large

circle. Some active and robust young men, having no other clothing than a pair of short drawers, after anointing their bodies with *shea-tulu*, or vegetable butter, entered the lists. Two of them approached, and dodged one another a long time with extended arms; at length one of them sprung forward and seized his antagonist by the knee. Both displayed address and intelligence, but strength proved victorious. The combatants were animated by the beating of a drum, the cadence of which regulated their motions.

The inhabitants of Woolli are in general of a mild and hospitable disposition.

CHAP. X.

THE PULAHS—BONDU.

Near the sources of the Rio Grande, about two hundred and fifty miles from the mouth of the river of Sierra Leone, is an extensive territory denominated Fuladu, or the country of the Fulahs. Its capital is Timbo. This nation has sent out numerous colonies westward to the banks of the Sherborough river, towards Cape Palmas, and northward to the vicinity of the Senegal. In the latter quarter they have founded the state of Bondu and that of the Pulahs or Fulahs.

The country of the Pulahs was taken by force of arms by the Fulah nation from the Wolofs : the precise period of this conquest is unknown. At present this state is bounded on the west by Walo, on the south by the empire of the Bourba Wolof and Bondu ; on the east by Kajaaga, or the state of Galam. Though the Senegal forms in some respect its northern boundary, yet there are several Pulah villages on the north bank of that river.

The country of the Pulahs, also called Futa, extends along the Senegal for the space of four hundred miles, beginning at the island of Morphil, in which is situated the French fort of

Podor. It was formerly governed by a prince who took the title of *siratick*.

The Mahometan religion having been propagated among the Pulahs in consequence of the vicinity of the Moors, with whom they have a constant intercourse, the *marabouts* or Mahometan priests increased to such a degree in number and influence, as to be able to dethrone the *siratick*, who has retained only a few villages toward Kajaaga or the country of Galam. The *marabouts* were long at variance among themselves respecting the choice of a chief, but at length conferred the sovereign authority on one of their number, to whom they gave the title of *almamy*.

The name of the reigning *almamy* in 1788 was Abdulkader. We have already seen, that having united his forces with those of the Bracknas, he gave battle to Ali Koury, the head of the Trarsas, whom he defeated, and that this Moorish chief would not survive his disgrace. The victorious *almamy* on his return to his dominions formed the design of subjugating several neighbouring princes. He accordingly sent an ambassador to the *damel* of Cayor, together with two other persons of distinction, each of whom carried a pole with a large knife affixed to the end of it. Being admitted to the presence of the *damel* the deputies laid them down before him, and the ambassador thus spoke :—"With this

knife," pointing to one of them, " Abdulkader will condescend to shave the head of Ibrahim (the then *damel*,) if he will promise to renounce strong liquors : and with this Abdulkader will cut Ibrahim's throat if he refuses to comply. Now choose." The *damel* laconically replied, that he should not like either to have his head shaved or his throat cut, and dismissed the ambassadors with the utmost politeness. The *almamy* soon invaded the *damel's* dominions with a powerful army. On his approach, the inhabitants of the towns and villages filled up their wells, destroyed their provisions, and fled with their most valuable effects. He was thus induced to venture farther and farther

into the enemy's country, and though he met with no resistance, yet want of water destroyed a great number of his troops. At length he was compelled to direct his course towards some springs in the interior of the forests. Here his people quenched their thirst, and overcome with fatigue, lay down to rest themselves. In this state they were surprised by the *damel*. Many were cut in pieces while asleep, many trampled to death by the cavalry, and an immense number taken prisoners. Abdulkader himself was among the latter. When this fanatic was brought in chains and thrown upon the ground before the *damel*, Ibrahim did not, according to custom, set his foot upon his neck, but

thus addressed him :—" Abdulkader, if the fortune of war had placed me in thy present situation, and thee in mine, how wouldst thou have treated me ?"—
" I would have thrust my lance into thy heart," replied the undaunted but malignant fanatic ; " and well I know that this is the fate which now awaits me."—
" Not so," rejoined the magnanimous black ; " my spear is red enough with the blood of thine unfortunate subjects who fell in battle ; I could not dye it deeper were I to dip it in thine. Neither would this rebuild my ruined towns, nor recall to life the thousands of victims sacrificed to thine ambition. I will not therefore put thee to death in cold blood, but thou shall be detained as a

slave till I see that thou mayst return to thy dominions without danger to thy neighbours.” Abdulkader worked for some months as a slave ; the *damel* then yielded to the solicitations of his subjects and set him at liberty. The *almamy*, corrected by adversity, afterwards governed his states with prudence. This event happened in 1796, but the misfortunes of Abdulkader, and the generosity of the *damel*, are still recorded in the songs of many Negro nations.

The Pulahs are rather red than black ; their hair is long and curling, but not woolly like that of the genuine Negroes. They are of a weak constitution, not deficient in intelligence, but indolent to excess.

The people of Bondu are of Fulah origin, and the foundation of this state dates from the same period as that of the Pulahs. Bondu is bounded on the east by Bambuk; on the south by the country of Tenda, and the desert of Simbani; on the south-west by Woolli and Merineh, a dependence of the latter; on the north-west by the Pulahs; and on the north by Kajaaga or Galam.

This country, situated between the rivers Senegal and Gambia, is frequented by the caravans that bring slaves from the interior. Mandingoes and Serawoollis, who have settled in it, are the principal traders in salt and even slaves. They traffic with Gedu-

mah and other Moorish countries, whether they carry grain and blue cloths in exchange for salt, which they again barter in Dentilia for the iron of the country, vegetable butter, gold-dust, and gums.

The imposts levied upon travellers constitute the revenues of the sovereign. In every town one bar in European goods is charged for a loaded ass ; and at Fatteconda, the capital and residence of the prince, a musket and six bottles of powder are demanded as the usual tribute.

The Mahometan religion is widely diffused in Bondu, but it is not very strictly observed by the sovereign, who also bears the title of *almamy*.

Toward the conclusion of the last century, the *almamy* of Bondu put himself at the head of a numerous army, crossed the river Falemeh, which runs into the Senegal, attacked Sambu, *siratick* of Bambuk, defeated him after a sanguinary engagement, and compelled him to cede all the towns situated on the east bank of the Falemeh.

The Pulahs or Fulahs of Bondu are affable, but the Mahometan religion has abated their kindness to strangers. Less perfidious than the Pulahs on the banks of the Senegal, they look upon the other Negroes as their inferiors, and consider themselves as an intermediate class between the blacks and the whites. Though professing the precepts of the

Koran, they have not adopted religious persecution. The Arabic language has been introduced among them, and is spoken by a great portion of the nation. The country abounds in cattle; milk and butter are the chief diet of the inhabitants, who have also a good breed of horses, which seems to be a cross between the Arabian and African.

Mungo Park passed through this country and paid a visit to the *almamy*. Soon after the traveller's arrival at Fatteconda, the capital of the country, a person came to conduct him to this monarch, who was very desirous of seeing him immediately. "I took my interpreter with me," he continues, "and followed the messenger till we

got quite out of the town, and crossed some corn-fields ; when, suspecting some trick, I stopped, and asked the guide whither he was going ; upon which he pointed to a man sitting under a tree at some little distance, and told me that the king frequently gave audience in that retired manner, in order to avoid a crowd of people, and that nobody but myself and my interpreter must approach him. When I advanced, the king desired me to come and sit by him on the mat ; and after hearing my story, on which he made no observation, he asked me if I wished to purchase any slaves or gold : being answered in the negative, he seemed rather surprised, but desired me to come to him in the

evening and he would give me some provisions.”

Park accordingly repaired in the evening to the residence of the monarch, which consisted of various courts and huts, on the plan already described. At this interview the traveller delivered his presents. The king was particularly delighted with an umbrella, which he repeatedly furled and unfurled, to the great admiration of himself and his two attendants, who could not for some time comprehend the use of this wonderful machine. “After this,” proceeds Mr. Park, “I was about to take my leave, when the king, desiring me to stop awhile, began a long preamble in favour of the whites, extolling their

immense wealth and good dispositions. He next proceeded to an eulogium on my blue coat, the yellow buttons of which seemed particularly to catch his fancy, and he concluded by entreating me to present him with it ; assuring me, for my consolation under the loss of it, that he would wear it on all public occasions, and inform every one who saw it of my great liberality towards him. The request of an African prince in his own dominions, particularly when made to a stranger, comes little short of a command. It is only a way of obtaining by gentle means, what he can, if he pleases, take by force ; and as it was against my interest to offend him by a refusal, I very quietly took off my coat,

the only good one in my possession, and laid it at his feet.

“In return for my compliance, he presented me with great plenty of provisions, and desired to see me again in the morning. I accordingly attended, and found him sitting on his bed. He told me he was sick, and wished to have a little blood taken from him; but no sooner had I tied up his arm, and displayed the lancet, than his courage failed, and he begged me to postpone the operation till the afternoon, as he felt himself, he said, much better than he had been, and thanked me kindly for my readiness to serve him. He then observed that his women were very desirous of seeing me, and requested me

to favour them with a visit. An attendant was ordered to conduct me. As soon as I had entered the court appropriated to the ladies, the whole seraglio surrounded me, some begging for physic, others for amber, and all of them desirous of trying that great African specific, blood-letting. They were ten or twelve in number, most of them young and handsome. They rallied me with a good deal of gaiety on different subjects, particularly on the whiteness of my skin, and the prominence of my nose. They insisted that both were artificial. The first, they said, was produced when I was an infant, by dipping me in milk; and they insisted that my nose had been pinched every day till it had acquired

its present unsightly and unnatural conformation. On my part, without disputing my own deformity, I paid them many compliments on African beauty. I praised the glossy jet of their skins, and the lovely depression of their noses; but they said that flattery, or, as they emphatically termed it, *honey-mouth*, was not esteemed in Bondu. In return, however, for my company, or my compliments, to which, by the way, they seemed not so insensible as they affected to be, they presented me with a jar of honey and some fish, which were sent to my lodging." The king gave Mr. Park five drachms of gold, and intimated, that though it was customary to examine the baggage of

every traveller passing through the country, he should dispense with that ceremony in regard to him, as a mark of his special favour.

CHAP. XI.

BAMBUK.

Bambuk, situated between $12^{\circ} 30'$ and $14^{\circ} 15'$ north latitude, is separated on the north from the Senegal by the state of Galam : and the Falemeh, which falls into the Senegal at Tafalisga, forms its western boundary.

This country is divided into three independent states ; Bambuk, properly so called, Satadu and Konkodu. Each has its *siratick* or chief.

Bambuk has long been celebrated for its gold mines, which are said to exceed

in value those of Peru itself. From this country is derived not only the greatest part of the gold in circulation from the mouth of the Senegal to Cape Palmas, but also that which is carried by the caravans into the Desert, to Morocco, Tunis, and Algiers ; that which goes to Cairo and Alexandria ; and lastly the material for the gold ornaments of every kind worn by the negro women in this quarter of Africa.

At the commencement of the 12th century of our era, a Mandingo warrior, a zealous Mahometan, and a man of an ambitious character, quitted his country at the head of ten thousand fighting men, and a numerous assemblage of *marabouts* and young females.

Pouring like a torrent over all the countries on the north bank of the Upper Gambia, he directed his course to Bambuk, ravaged the country, exterminated part of the inhabitants, compelled the rest to embrace Islamism, and declared himself sovereign of the country.

This prince, whose name was Abba-Manko, reigned with despotic authority thirty years, and left three sons, among whom he divided his dominions before his death. The eldest had Bambuk, with the mines of Natakou and Semayla ; the second, Satadu ; and the third Konkodu.

The eldest retained, by right of primogeniture, and the importance of his

possessions, the supremacy over the other two. Though the male posterity of Abba Manko has been for many ages extinct, the *siratick* of Bambuk still enjoys this superiority. Whenever any matter of interest to the nation in general is to be discussed, the *siraticks* of Satadu and Konkodu repair with their vassals to the court of the *siratick* of Bambuk.

The invasion of their country by the Portuguese is another memorable epoch in the annals of the people of Bambuk. It happened, according to their account, in the 9th century of the *hegira*, that is, in the 15th of the Christian era.—They relate, that the Portuguese, having made themselves masters of the whole

country of Bambuk and its mines, massacred several princes and part of the inhabitants ; but being afterwards reduced to a small number by disease, debauchery, and intestine divisions, they were all put to death on the same day in a general insurrection of the people of Bambuk.

So indelible is the impression of the authenticity of this tradition, that they still live in dread of the day of vengeance, and it is not without the greatest difficulty and hazard that a white can penetrate into their country. It is, moreover, confirmed by the ruins of ancient forts and houses erected by the Portuguese, which still exist in Bambuk ; and many words of their language

are intermixed with that spoken by the natives.

The third remarkable event in the history of Bambuk is, the conspiracy of the *marabouts*. These priests, who were very numerous, formed a distinct class in the state, which aimed at usurping the supreme authority. The plot was discovered. In one night all the *marabouts* were massacred; their families partly shared the same fate, and were partly expelled from the country.— Since that time the people of Bambuk have not suffered any *marabouts* to reside among them. Any Mahometan priest who should venture to set foot in Bambuk would be instantly put to death.

The authority of the *siraticks* is now almost annihilated, and these states at

present form federative republics rather than monarchies. The prince is the supreme head, but each village has its respective chief, or *farim*, who is almost independent.

The dignity of *siratick* is hereditary, as well as that of the *farims*, but with some restriction. If the *siratick* dies without leaving a male heir old enough to administer the government, the eldest male of the family is placed on the throne by the *farims*; and the same mode of proceeding is observed in regard to the latter.

The *siratick* formerly appointed the *farims*. These, as we have just said, have rendered themselves nearly independent; and they even pretend to possess collectively a right to depose

the sovereign. The people, in their turn, remove the *farims*, with the sanction of the prince, which is rarely refused, especially after consulting the *bentaba*, or council, composed of *farims*, most of whom are devotedly attached to him.

The *siratick* receives contributions for the support of himself and family ; but these contributions vary according as people are more or less satisfied with his conduct.

Matters of general importance are referred to the *bentaba* of the prince ; and private affairs, to the assembly of the *farims*, who are at the same time the brokers of the villages over which they preside. It is the *farim* who makes

bargains ; and the inhabitants take the commodities which he gives them in exchange for the gold, cattle, or other articles, entrusted by them to his disposal.

The Mandingo language has become much corrupted in Bambuk ; indeed it is a mixture of all sorts of languages that is now spoken there. The character of the nation is still more deteriorated than the language : instead of possessing that activity, industry, and bravery natural to the Mandingoes, the people of Bambuk are improvident, indolent, and cowardly in the extreme. Bordering upon the Kassons, a negro tribe, resident on the banks of the Senegal, they allow their country to be pillaged and laid

waste with impunity by these savages, who annually renew their incursions. Though more numerous than the enemy, they oppose flight alone to his audacity, and retire, on his approach, to the mountains of Tabaoura.

The gold mines for which Bambuk is chiefly celebrated, are national property, over which the *siratick* and *farims* have no other authority than that of police and superintendence. The Negroes work them very unskilfully : they sink shafts, from which they extract earth, mixed with ore ; this is washed in wooden bowls, and in this careless way it is only the heavier pieces that are retained, a great quantity of the finer particles being thrown away with the earth.

Women walk along the banks of the rivers, and pick up the gold which is carried down by the current. The mines are wrought in the dry season only, the works being suspended on the setting in of the rains. There are four principal mines, called Natakon, Semayla, Nambia, and Combadirieh.

It frequently happens that, from the careless manner in which the sides of the shafts are shored up, the earth falls in and overwhelms the miners. Instead of attempting to save these wretched victims, which they might easily do, since the shafts are never above forty feet deep, they leave them to their fate, from a notion that the devil, who makes the gold in the bowels of the earth,

causes these accidents for the purpose of procuring the slaves whom he needs for his operations. The families of the unfortunate creatures merely sacrifice a black cow to the dæmon, to propitiate his favour in behalf of their relatives.

Bambuk likewise produces iron, which the inhabitants understand the art of working up into such implements as their necessities require.

If the mountains which contain the gold mines are extremely barren, the plains, on the other hand, seem to be remarkably fertile; watered by a thousand streams descending from the hills, they abound in rich pasturage for cattle. With the latter and their gold the people of Bambuk procure the millet

necessary for their subsistence ; for such is their indolence that they would rather be at the mercy of their neighbours, than take the trouble to cultivate grain for their own consumption : nay, they have frequently been exposed to the horrors of famine, when wars among the neighbouring states have prevented the export of corn from the belligerent countries.

The ancient India Company of France sent emissaries at different periods to explore Bambuk, with a view to the conquest of the country : and from the instructions recently given to M. Mollien, by the governor of St. Louis, it would appear that this design has not been wholly abandoned by the French. In these instructions the traveller is

expressly directed, “if circumstances should permit him, to penetrate into Bambuk, to endeavour to visit the gold mines, and ascertain their richness and extent.” But, setting aside the almost insurmountable obstacles which oppose the advance of troops into the country, and still more the conquest of it, how is it possible to expect to be able to keep a garrison in Bambuk, which is considered as the most unhealthy part of Africa, while it cannot be done without a considerable waste of lives in the island of St. Louis, though daily cooled by the sea-breezes, and abundantly supplied by the continual arrival of vessels from Europe with the necessary refreshments for the

troops? Should, however, the ancient conquest by the Portuguese be alleged in favour of such a design, their melancholy catastrophe, and the probability of its recurrence, ought to be taken into the account. From these considerations we cannot help inferring, that such an expedition would only expose the troops employed in it to inevitable destruction, without the least chance of accomplishing the object desired.

CHAP. XII.

GALAM—KASSON.

The country of Galam, called by the Negroes Kajaaga, is inhabited by the nation of Serawoollis or Seracolets. It is bounded on the south by Bambuk, on the west by Bondu and the country of the Pulahs, and on the north by the Senegal.

Galam was formerly governed by several princes, independent of one another, but bound together by the same interests, who have agreed among themselves to occupy alternately the

throne of Galam, so that it is now governed first by one and then by another of the confederate families. The reigning prince has the title of *tuka*, and receives the customs arising from the commerce of the country.

At Galam, the capital of this country; the French formerly had a factory and a fort, now in ruins ; but the store-houses are still in pretty good condition. They had other fortified factories at Kaignou, near the cataract of Felow, on the river Falemeh, and in the country of Bambuk, all of which were dependent on Galam. The English, who were in possession of the Senegal from 1757 to 1779, suffered them all to go to ruin,

and they have not been since re-established by the French.

About fifty miles above Galam is the cataract of Felow, which runs quite across the river. It is said that the height of the fall is eighty feet, and that the roaring of the torrent, when the river is swollen, may be heard to the distance of thirty miles. Farther up is the cataract of Govinea, which though not so high as that of Felow, wholly impedes the navigation of the river.

In 1786, M. Durand, at that time director of the Senegal Company, sent an agent, named Rubault, with a *marabout* for his guide, overland to Galam. They traversed Cayor, the country of

the Bourba-Wolof, Woolli, and Bondu, and arrived without accident at the place of their destination. Rubault trafficked with the Serawoollis and the neighbouring nations, and purchased a thousand slaves and a quantity of ivory and gold dust. The slaves rose, murdered Rubault, and regained their liberty. This loss frustrated the prospects and designs of the Company; the French revolution succeeded, and blasted all hope of re-establishing the factory of Galam, which was the great mart for the supply of the French with slaves. The people of the Senegal still continue to repair thither annually in the rainy season, for the purposes of commerce.

The air of Galam is purer, and the

climate more salubrious than that of the coast. The country is interspersed with hills and valleys. The inhabitants, of a jet black, are perhaps the most intelligent and skilful of all the Negroes in commercial affairs; and such is their passion for traffic, that their neighbours say in derision, that a Seracolet would rather buy an ass to carry his merchandize, than have a wife whose maintenance would diminish his income.

M. Mollien gives us the following particulars respecting these people and their country:

All European travellers agree in describing them as extremely hospitable. When a stranger enters the house of a Seracolet, he goes out and says: "white

man, my house, my wife, my children, belong to thee." In fact, I am assured that, from this moment, the guest enjoys all the prerogatives of the master. When a vessel anchors before one of their villages, which are very numerous on the banks of the Senegal, the whole crew, even to the lowest sailor, is abundantly furnished with every necessary without paying for it. Gunpowder and fire-arms are the articles they prefer, because they are great hunters; but iron is not carried to them as it abounds in their country.

Galam is one of the most fertile regions in Africa, producing millet, rice, maize, tobacco, cotton, and indigo, almost without culture. Camelopards

are common there : the Moors are even reported to have herds of them and the Seracolets frequently offer their skins for sale to travellers. Lions are numerous, and M. Mollien was assured that the Negroes use nothing but a whip to drive them away. The Negroes assert, that if they had a gun in their hands this king of beasts would prepare for the combat, and dispute the victory in a manner worthy of his courage. The forests are filled with wild boars of prodigious size, and the waters of the Senegal in the country of Galam also nourish enormous beasts not inferior in strength to any of those which live on land. Woe to the canoe, which, crossing a shallow, passes over the back

Negro method of attacking the Crocodile.

of a sleeping hippopotamus ! The monster wakes but to destroy the bark. This animal, however, is herbivorous ; the crocodile, with not less strength, is far more dangerous to man.

The Negroes have an extraordinary method of destroying the crocodile. Wrapping several folds of ox-hide round the left arm and holding a dagger or two-edged knife in the other hand, they approach the animal which rushes open-mouthed upon them. They fearlessly await his attack, thrust the arm defended by the ox-hide as far as they can down his throat and rip it up with the dagger.

The Negroes in general seem to have much less dread of this formidable ani-

mal than might be expected. Mr. Park relates that, in crossing a branch of the Gambia, in his second journey, his guide Isaaco, while driving some of the asses through the river, was seized by the left thigh by a crocodile, which pulled him under water. With wonderful presence of mind, he felt the head of the animal, and thrust his finger into its eye, on which it quitted its hold, and Isaaco attempted to reach the farther shore calling out for a knife : but the crocodile returned, seized him by the other thigh, and again pulled him under water. He had recourse to the same expedient, and thrust his fingers into its eyes with such violence that it again quitted him ; and when it rose, flounced

about on the surface of the water as if stupid, and then swam down the middle of the river.

The trees which shade the Senegal in the country of Galam serve as a retreat to numberless apes, which perch on the extremities of the branches, as if to enjoy the pleasure of viewing the vessels as they pass. M. Mollien relates an anecdote of these animals, which, though extraordinary, he himself believed, because it was communicated to him by persons whom he knew to be of strict veracity.

A woman, carrying millet and milk to a vessel which had lain-to off a village in the country of Galam, was attacked by a troop of apes from three to four

feet high. They first threw stones at her, on which she attempted to escape ; they ran after her and having caught her, beat her with sticks, till she loosed what she was carrying. Bruised by the blows she had received, she returned to the village, and related her adventure to the principal inhabitants, who mounted their horses, and followed by their dogs repaired to the haunt of this troop of apes. They fired at them, killed ten, and wounded others, which were brought to them by their dogs, but several Negroes were severely wounded in this encounter, either by stones hurled at them by the apes, or by the bites of those animals. The females in particular were most furious

in revenging the death of their cubs, which they carried in their arms.

The only Europeans who are known to have traversed the country of Kasson are Major Houghton and Mungo Park. The former, on quitting Kasson, entered Kaarta, and then proceeded to the country of Ludamar, occupied by the Moors, where he was robbed of his effects and perished either of want or by the hands of assassins.

Mungo Park, after various adventures in Kasson, obtained permission to proceed to Kaarta. He travelled to Kemmou, the capital of that country, and to avoid the hostilities with which the sovereign of Bambara threatened Kaarta, he entered Ludamar. Here he was

apprehended by the command of Ali, a Moorish chieftain, and carried to Benowm. After experiencing every kind of suffering and hardship, he escaped, was retaken and at length reached Bambara, where he discovered the Niger. He crossed that river, entered the country of the Mandingoes, proceeded to Kamalia, where he remained some time, and at length returned with a caravan to the banks of the Gambia.

END OF VOL. II.

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